PREFACE TO THE FIRST EDITION.

THE works of Pandit Guru Datta Vidyarthi, M. A. undoubtedly occupy the foremost position in the whole range of Sámajic literature that exists in English. In point of sublimity of thought, nobility of conception, beauty and gracefulness of style, breadth and comprehensiveness of vision and force and impressiveness of meaning, the works are simply unsurpassed. Pandit Guru Datta was one of those rare geniuses of whom any civilized country may justly be proud. He died while yet in his youth His career of usefulness to the Arya Samaj was sadly brief Being a man of extremely inquisitive and analyzing faculties, no religion except that of the Vedas could satisfy his profoundly philosophical and scientific mind. He accordingly enlisted himself under the banner of Swami Dayananda Saraswati, and evinced a great interest in the advancement of his Vedic mission. The truths of the Vedic Religion, however, did not strike a deep and permanent root in his mind till he had been brought, by the chance of unhappy circumstances, under the magnetising touch of that GREAT YOGI, Swami Dayananda Saraswati. When the great Rishi was lying seriously ill at Ajmere, he, along with myself, was deputed by the Lahore Arya Samaj to attend upon the Swamiji there The dying scene of Swamiji, which he was fortunate enough to witness, gave a death-blow to his old cherished sceptic ideas, and inspired in him a spirit that has ever since immortalised his name. He saw, on the one hand, the dreadful disease giving rise to such excruciating pains that even the bravest and mightiest of men, having less insight into the realm of Spirit, would give way under its fearful and cruel onslaughts, and on the other, the Swami's calm, dignified, cheerful and brightened-up face, without the least indication of any sort of suffering or remorse. This singular scene threw a fascinating charm over him; how it affected him cannot be described in words, nor could the Pandit himself explain it It appears to have taken entire possession of his soul, and transformed him into something far above the ordinary run of humanity. His

real conversion, thus, dates from the day of Swamiji's death, after which we saw him ever fired with an extraordinary enthusiasm for "*Dharma*," his whole nature permeated with the grand elevating truths of the Vedic Religion, restless for the promotion of the mission of Swami Dayananda Saraswati. His body, mind and wealth were all at the service of the Arya Dharma and his only occupation was the discovery and elucidation of the Vedic truths. The lectures that he delivered on various subjects connected with the Arya Dharma produced a profound influence upon the people, and the appearance of his *Vedic Magazine* caused a great stir in the religious world That cursed disease—consumption—carried him off in his youth and thus cut short his very useful career It is much to be regretted that we could not have more than three issues of his *Magazine*. The purifying and ennobling truths that are stored up in these publications will ever remain a source of admiration to the learned and religious-minded men.

These magazines and other works of Panditji have, since his death, been in such a scattered condition as to be hardly within the reach of every man. Their aggregate high price, (Rs 4 nearly), too, was a bar in the way of their extensive circulation Besides, some of them are out of print. To remove these defects, I, as one of his old friends and admirers—as one who had a close connection with him for several years—actuated principally by the motive of (1) giving a wide currency to the "Vedic Siddhants," and (2) keeping always a-fresh in the minds of the people, the fair name of one who was once an ornament of the Arya Samaj, and whose name is still a source of pride to this country, have got all his works reprinted in one compact and handy volume. Its price has been fixed so low as to make it accessible to all classes of people.

The present Volume contains (1) *all* the subjects treated of in Panditji's Vedic Magazine, (2) *all* his works published separately in pamphlet form, (3) most of his learned, instructive and interesting articles in the *Arya Patrika*, and (4) two of his *unpublished* papers, one of which is a lecture on Religion delivered during his early life when he was yet hardly out of his teens, and the other, a note on Revelation, written at my own request, on an *Urdu* pamphlet of mine

entitled the *Maslah-i-Ilhám* (the Doctrine of Revelation) The change in the religious life of Pandit Guru Datta becomes all the more prominent and striking when one reads the above-mentioned lecture along with his other writings It is, indeed very strange that the subject of Religion, which is so much decried in that lecture, soon after became a favourite topic of his written as well as, oral discourses

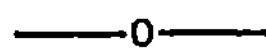
It is worth notice that some of the fragments of his Criticism on Professor Monier Williams' "Indian Wisdom," as embodied in this volume, are entirely new, and others different from what was already in print on the subject. These additions and changes have been made with the help of the original manuscript in the author's own handwriting which were so fondly and carefully preserved by me. Some mistakes of omission and commission have also been rectified with the help of the same manuscripts. Besides, I have made certain alterations which the sense of the text rendered imperative.

The present Volume is the first of its series It is presented to the public with a view to encourage the appreciation of the Aryan Shástras among those of my countrymen who cannot have recourse to them in their original Sanscrit language

LAHORE. JIVAN DAS, *Pensionor*,

15*th October* 1897. (*Vice-President, Lahore Arya Samaj*).

PUBLISHERS' NOTE



The present publication is based on the edition of Pandit Guru Datta's works, edited and published by Lala Jivan Das, Pensioner, in 1897.

The publishers desire to express their very great obligations to Lala Jivan Das for his kindly giving permission to reprint his book. Every attempt has been made to improve the printing and get-up of the book, the paper used being of a very superior quality *The biographical sketch has also added much to the value of the book.* Notwithstanding all these improvements in the present edition, its price has been much reduced. In the end the publishers hope that the book in its present form will meet the approval of the public.

BIOGRAPHICAL SKETCH.

THE SHORT SPAN OF PANDIT GURU DATTA'S life is full of very interesting and glorious events It is not given to every man to achieve a fair name in the annals of his country Thousands come on the stage of life and depart without leaving any trace behind They are never thought of or remembered, even by those who had close contact with them through friendship, partnership in business or any other kindred cause How many of those that were known to us during our younger days still claim a place in our mind Hundreds of men known to us in our mature life, when the faculty of judgment is generally ripe, have passed away and with their death have vanished their names out of our memory, nay the mind is some times led to doubt whether any such persons existed at all Such is the sad fate of the majority of us Those who 'leave footprints on the sands of time, are undoubtedly men of extraordinary merit and exceptional capacities. In an age which is remarkable for its reactionary tendencies and reckless spirit of criticism and in a country where the growth and development of genius is retarded, to an almost immeasurable extent, by unnatural customs and institutions, where low and base passions, directed for the most part, towards the attainment of pelf and power and other things requisite for self-aggrandisement, do not favour the appreciation of true worth, the perpetuity of a good name implies, the possession, on the part of the hero, many a brilliant and transcendental quality That Pandit Guru Datta should be held in grateful remembrance by learned and enlightened men of all sects and denominations in this land is a proof positive of his excellence and towering genius He is, no doubt, little known beyond India, but this need not in any way detract from his greatness Vico and Bishop Butler who exercised a profound influence on the philosophical and religious speculation of Italy and Great Britain were hardly known until recently outside the limits of their respective countries A philosopher whose business lies in the realm of abstract thought can not at once be known among those who live thousands of miles away from the land of his birth, especially when ignorance of the common herd acts as a great deterrent in the spread of his ideas Similarly a religious reformer whose work consists in the enunciation of the higher principles of life on the spiritual plane, can not receive a universal homage at he hands of foreigners whose tone of speculation is entirely at variance with

his At best, he can be known only among men engaged in a kindred occupation And we find that, scarcely had a couple of months elapsed since the entrance into public life of Pandit Guru Datta when his name, as an expositor of the Vedic principles, came to be known in all enlightened circles In England he was well known among that class of men who call themselves Oriental Scholars

This is an age of show and ostentation Every man who has a smooth tongue and can wield some hold on the people by his eloquence, is anxious to pass for a great man There are men whose mental acumen is not of a high order, who have no strength of purpose, and whose moral condition is far from inspiring, yet they display not the least reluctance in asserting their claims to greatness The ways in which they manage to attract people towards them are curious They have a number of men in their pay whose business consists in singing their praises These underlings serve as their forerunners and heralders and where ever they go they expatiate on the virtues of their masters which are merely imaginary and persuade the people to get up demonstrations in their honor and celebrate their arrival by letting off bombs. This is the way in which greatness is assumed and forced upon the people There is one more trait in greatmen of this type which it would be well to mention here They assume a tone of reserve and seriousness · every word that escapes their lips is carefully thought and every act that they do is perfectly studied Pandit Guru Datta was singularly free from affectations and false pretensions Everything that he did was, of course, not without cause and reason, but it appeared to be natural and the difference between his life and that of pseudo-great-men was broadly transparent Pandit Guru Datta was great in the real sense of the term. He had, in the first place, an unbounded faith the Divine Father, 2ndly his thoughts and ideas were pure, energising and elevating, 3rdly he exercised a magnetic influence on the people 4thly he had some thing of that divinity in him that characterises great-men, 5thly, he was true in word, thought and deed His life presented a singular uniformity, 6thly, he was uncompromising in Dharma, he never pandered to the prejudices and superstitions of men like pseudo-reformers and as such he was above the age in which he lived 7thly, he was a genius 8thly, he was a man of will and action and could by inherent divine power in him subdue all difficulties and enlighten the world He was every inch a greatman His contemporaries are still living Some of them who vied his rise with an evil eye and who wanted to defame him in order to secure self-aggrandisement may still be seen to speak ill of him but there are others who hold him in high esteem,

and consider him to be one of the greatmen of the age That he was great there can be no doubt and the reader shall find, on a close study of his life, that he was far above the level, of ordinary mortals

Pandit Guru Datta was born at Multan on 26th April, 1864 Multan, is a unique city in some respects in the Punjab The climate is dry but salubrious, the temprature seldom falls below 110 degrees The soil is not much productive, date palms are grown in abundance and the Multani dates are prized all over the Province for their sweetness The dust storms are frequent and the city and its surroundings may be seen covered with a thick haze, especially in the summer season, when sultry winds continue blowing all the day These surroundings, however unpleasant they may appear to people living in the South-Eastern Districts, have produced a strong and hardy race, strong in constitution and robust in intellect They have been instrumental in developing special traits which give dignity to character Born and brought up amid such environments, the toughness of fibre which marked Pandit Guru Datta was a matter of course But there was also an additional reason for it He came of a family which had, for successive generations, distinguished itself in the battle field, and which had at one time wielded the sceptre of sovereignty over a wide and extensive area During the early period of Mohammedan invasions when the Hindu Government was broken up into small principalities owing to inter necine quarrels and rivalry, Raja Jagdish, the ancestor of the Sadana family to which Pt Guru Datta belonged, had made a bold stand against the tyrannical excesses of the foreign conquerors and had, in the serious complications that followed it, sacrified his all, even his life for the protection of his subjects The blood of such an intrepid warrior coursed through the veins of the Sadana family and most of its successive members had given proof of their martial spirit by feats of heroic character Lala Ram Kishen, the father of our hero, had, however, no chance of distinguishing himself in the field During his time, the Government was fairly well settled, there was no longer prevailing that anarchy and confusion which has been the chief characteristic of the latter Mohammedan rule He had consequently given himself up entirely to literary pursuits He was a Persian scholar of great repute and one of the much respected members of the Punjab Educational Department Constitutionally he was strong, quick-witted, possessing a keen and penetrating intellect and a very tenacious memory. He retained the vigour of his intellect to the very last Commencing the [study of Sanskrit late in life he acquired such a mastery over that language that he could write and speak it with ease and without

Birth and parentage

any serious mistakes. He was married at an early age, as is the custom among the Hindus, to a handsome girl She, though unlettered possessed a remarkable sagacity and shrewdness Religious by nature, she was very noble minded and bore up all trials and difficulties with passive resignation Her spirit quailed not under misfortunes She bore him several children, but few of them survived Pandit Guru Datta was the last male child, the deaths of a number of the boy's sisters had told terribly upon his parents and they were considerably borne down by these mishaps The birth of Guru Datta, however, alleviated their sorrow a good deal The story runs that in their distressed condition they had recourse to their family Guru whom they begged to pray to the Almighty to bless them with a male child. Their wishes having been fulfilled, they took the child to the Guru who named him Mula The story is not incredible because in India people, who are Guru worshippers, do think that the favour of Gurus can bring them happiness, &c, though it can hardly stand to reason that in the present case the sex of the child was the result of the prayers and supplications of the Guru The Law of Karma demanded that Guru Datta be the last child of his parents and before his birth they should receive so many shocks And so it came to pass

Like other natural laws, the Law of heredity is also immutable. The leading characteristics of the parents are invariably transmitted to their children The child is, in most cases, a likeness of the parents The causes which contributed to the high physical and intellectual stamina of Pandit Guru Datta were various and manifold His high spiritedness was due to the race from which he was descended, the patience and forbearance which were so largely reflected in his life, were the result of the strong influence of his mother The strength of purpose, acuteness of vision, subtlety of intellect, were, in a large measure, drawn from his father Another reason of his having possessed great mental powers was that he was the last child of his parents and was born in the maturest years of their life The youngest child is always better off than others as regards mental and physical constitution. "The most fortunate period in which to be born," says A J Davis, "is anywhere between the *mother's* thirtieth and fory-fifth and the father's thiry-fifth and fiftieth year Robust and rational children, who possess the best constitutions physically and spiritually, result from parents considerably advanced in organic devolpment" 'The youngest child,' he remarks, 'is the smartest.' Most of the great writers, painters, literary men and thinkers were either the last children of their parents or born between the respective ages that have just been named. The Fourth Volume of the Great Har

monia contains a number of names that crroborate the truth of the statement The advantage of birth was thus no mean a factor in the determination of Guru Datta's high mental powers And to this advantage was added the fruit of an exceptionally good *Prarabhda* and these two combined to raise him to the position of a great man There was, as we have already stated, not the least show in Pandit Guru Datta Everything was spontaneous, which showed that his greatness was intrinsic, natural, and a gift of Providence

The child was a pet of his parents and they loved him intensly he being their only male child and "obtained," as the term goes in our midst, after a good deal of prayer and supplication He was at first named Mula as has already been said, but the name was soon changed by the family Guru who gave him the name of Vairagi which was highly significant, in view of the future career of the child This Guru we cannot credit with a high power of Yoga, since, if he had been a Yogi, he could not, under any circumstances, have preferred to live in the tumult and bustle of a large city and consent to perform priestly functions to a community overridden with superstition Possibly, he was a very sagacious man, far above the average run of priests and had some acquaintance with phrenology He could, it appears, read the future of the child by the observance of his features The natural expression on the child's face converging towards Vairag, might have given him the idea, that he was destined to lead a life of renunication—renuciation of the pleasures of senses—and so he suggested the name Vairagi, which was immediately adopted by the parents as they had an unbounded faith in their Guru The child gave early indication of exceptional powers and the parents appear to have been alive to this fact They sufficiently discerned the bent of his mind and brought him up with extreme care He began to run while yet he had scarcely advanced beyond a year Being naturally very inquisitive, he put numerous question to his parents and relations about the objects he saw and displayed a marvellous capacity in understanding and grasping things

Early education

Guru Dutta was hardly five years old, when he was put to Alphabet His father, being in the Educational line, had a happy knack in teaching children He held out many inducements to the boy, in order to make him learn his lessons He seldom had recourse to reprimands, was very indulgent towards him, and always allowed him to follow his own inclinations. The rudiments of Arithmetic

were taught in the following year and Guru Datta couly multiply large figures by memory very easily.

The child remained under the special care and supervision of his father who carefully studied his habits and tastes He was undoutedly a man of remarkable sagacity and possessed a thorough knowledge of the laws which govern the development of the juvenile mind He was very anxious to educate his son himself He took him to the suburbs of the town and answered his interesting, though somewhat crude, questions with some degree of minuteness The child finished elementary lessons in Urdu, Persian &c, in the course of a short period He had now to learn English And in this his father could be of little help to him, but Lala Ram Krishen knowing as he did the temperament of his son thought that no one would be able to produce in his mind a desire for the study of English, as he himself. He, therefore, made a resolute determination to learn the First Book himself, and then teach it to Guru Datta In those days, 'how to speak English' by Colonel Holryd, the then Director of Instruction, was taught to the beginners Lala Ram Kishan set to reading it with all his vigour and, despite the disadvantages of advanced age, went through it in a very short time, and then taught it to Guru Datta

School career

At the age of eight, he was sent to the District School at Jhang, his father being a teacher in that school In English he was just as well up as boys of his class, but in other subjects Persian Arithmetic &c., he was far a-head Of Persian, he had read several important books, and before he left the school, having finished his education there, he had read and assimulated the poems Maulana-i-Rumi, Shams Tabrez and Diwan-i-Hafiz These books, though at some places, embodying thoughts that to a superficial eye might appear unwholesome as regards moral development of youths, reflect that profound misticism which has been prized all over the eastern countries for centuries together, and where the poetic vision rises high, the mind of a pure-hearted reader is thrown into a semi-mesmeric state The charm that some of the verses exercise is truly profound, the figure of a devotee saturated with love and Bhakti rises unbidden before the mental eye and one cannot help feeling himself under the influence of a magnetic current of thought, flowing uninterruptedly towards him These books were not without their effect on the little *Vairagi* Already a mystic by nature, he was profoundly influenced by them For hours together he would look towards the heaven with an attention that was seldom disturbed by the noise and bustle

of the people around, and contemplate the majesty of the all-powerful Lord who bespangled the immeasurable firmament with countless millions of brilliant lights At this period of life he was strongly convinced of the existence of God and once when his mother remonstrated with him, while engaged in his nocturnal observations, he remaked "Look mother! look towards heaven, at the shining stars and the different forms there; they must have their Maker and I am learning the way to reach Him You do the same" This reply, though not very unusual in the case of a *Vairagi*, would appear to be very startling when coming from a boy of eleven or twelve years

Perhaps by far the most marked tendency in school-boys is that towards verse making Even students, not possessed of a poetic bent of mind, may be seen composing verses There is hardly anybody who in his school days has not been fired with the ambition of becoming a poet But this ambition, though almost general, is not of a permanent character It is short-lived, and, in most cases, vanishes when the student has scarcely advanced beyond the Entrance Class This, however, was not the case with Guru Datta He had much of poetie element in him, and having a natural aptitude for verse-making, his compositions were free from artificiality There was a good deal in them characteristic of a natural born poet His verses were sweet, beautiful and melodious and they were often composed without much exertion So great was indeed his power in this particular department that he is said to have once translated a long Urdu passage into Persian verse quite *extempore* But he did not cultivate his poetic taste After passing the middle School Examination he was sent to Multan, his native place, for studying in the High School His favourite book of study in those days was Masnavi Maulana Rumi Being a student of extraordinary intellectual acumen, he was one of the shining students of his class and always occupied high position in Examinations, and had earned the favour and good-will of his teachers, especially of the Head Master, Babu M M Sircar, who, confident of his great powers, foreshadowed his future career. He was very fond of study, and there was no Library in Multan that he did not have recourse to for the improvement of his knowledge The big library of the school and that situated in Linghe Khan garden he had totally ransacked and finished within a short time Master Daya Ram being on the school staff at the time and perceiving that Guru Datta was strongly inclined towards religion gave him two books entitled 'India in Greece' and

the 'Bible in India' for study Just before this he had come across a book called the *Aina i-Mazhabi Hanud* These books gave him much information concerning the ancient history of this country From *Ainai Mazhabi Hanud* which embodied the cogent points of the Hindu creed, he learnt the mystic recitation of *Anhad*, an attribute of God, which he kept up for some time. Soon after he came to know of the efficacy of *Pranayam* as a factor in psychic development He practised it daily without fail, and one result of this practice was that his mind, already very penetrative, came to possess of a great power of abstraction He could so devote his attention to an object as to be unconscious of all things around him He could so far withdraw his mind from outer activity and direct it towards the object of his observation as to enter into its heart and minutely examine all its parts This accounts, to a large extent, for his remarkable powers of retention, every thing was realized in his mind and so strongly impressed on it that nothing external could efface it.

The Education in the High School gave quite a different turn to the mind of Guru Datta As he read and assimilated English authors, his old beliefs were shaken, and that faith which characterised his talk was no longer observable. The change was not due to mental incapacity, for Guru-Datta had remarkable power of analysis and could, without any difficulty, relagate the various items composing a statement to their respective categories. However complicated a thought, or however great a jumble of heterogenous ideas, his mind was never confused But just at the time when he was prosecuting his studies at Multan, there was a great religious commotion going on in the Punjab The sudden inrush of Western ideas, the gloss and glitter of the new civilization, the currency of the novel modes of thought and life, and the Missionaries' eloquent and pathetic exhortation to the Hindus against idol-worship, had quite upset the thoughts of the educated people The school books, at least some of them, fostered and encouraged a spirit of skepticism Pandit Guru Datta found that the Persian works that he had studied, and the Hindu beliefs in which he was nurtured, were too much theoretical and absurd, and naturally an aversion was produced in his mind towards them. He became skeptic and began to doubt even the existence of God At this time, when the Western civilization was carrying before its tide everything, when doubt and skepticism had almost banished faith from the realm of religion, when, in consequence, people were embracing Christianity in large numbers, and when there was a widespread unrest among the masses,

there appeared on the scene a mighty Reformer His advent reversed the order of things Highly intellectual, he shattered to pieces in no time the grounds of materialists , the Muhammedans, Christians and Hindus, who came forward to argue with him and to check the growth of the religion that he inculcated, sustained, each one of them, a crushing defeat They found themselves face to face with an intellectual giant who completely overpowered them and left no passage for retreat The humiliation of these people shows that the respective religions whose cause they took up and fought for, were without any inherent vitality His ideas were at once reasonable and ennobling, and the Vedic Dharma, which he expounded, was highly conducive to the harmony of physical, moral and spiritual natures of man. The highest Western thought could not influence him in any way, he stood on a far higher plane, and the religion which he offered to the people was truth without the least tinge of falsehood—pure, sublime, and soul inspiring As soon as the ideals and truths of this religion were made known, the people accepted them with eagerness The ever swelling tide of conversion to alien faiths was at once stemmed, excitement and uneasiness soon ceased, and there was all peace and harmony Guru Datta also was attracted towards the Vedic Dharma, and his inquisitive faculties were totally satiated His intimate friends at the time were Pandit Remal Das and Lala Chetanananda, and both of them had already been converted to the Vedic faith Guru Datta often talked to them on God head and other problems of religious import He read the Sattyarth Prakash (first edition)at their instance, and joined the church of Arya Samaj on 20th June 1880 That was the happiest day in the annals of the Arya Samaj and marks a new era in its development, since the powerful advocacy of the Vedic Dharma by him has been the means of securing to the Samaj the sympathy and co-operation of many a talented man Soon after his accepting the membership of the Samaj, he commenced the study of Ashtadhyai, and such a strong fascination had he for it that he called on the office bearers of the Multan Arya Samaj to send for a Pandit to teach him, failing which, he would consider their *dharma* to be shallow The office-bearers gave a prompt attention to this request, and at once sent for a Pandit, Akshananda by name. Guru Datta read with him for a few weeks The teacher could not satisfy the pupil as he could not reply to his endless questions The Vidyarthi learnt only 1½ *adhyas* from the Pandit, and then left off rather unceremoniously. He studied the book independently, perhaps by the help of Swamiji's

Vedang Prakash ; he had a commendable mastery over it, While at Multan, he came across another book, called "Easy lessons in Sanskrit Grammar" by Dr Ballantyne He read through it in a few days This little book has been written on modern system of instruction, and can be learnt without the help of a Pandit It contains a goodly number of rules, &c on Grammar and gives a fair insight into the nature of Sanskrit language The present writer has had an opportunity of studying it himself, and he can speak from his personal knowledge that the book is admirably well-adapted for beginners Pandit Guru Datta, after finishing it, began to read the Sanskrit portion of the Veda Bhashya Bhumika and fully understood it. He had a very high opinion of the book and recommended it to those who found it difficult, on account of advanced age, domestic encumbrances &c, to study the Ashtadhyai. Some gentlemen at his suggestion began to learn the book, and found, before they had advanced much, that they could understand tolerably long passages of Sanskrit. Our object in enlarging on the question is to afford to those, who give up the study of Sanskrit on the plea of age and the non-existence of easy lessons in Grammar the suggestion that they can, if they wish, improve their knowledge of that language All the officebearers of the Multan Samaj were interested in the progress of Guru Datta and once they examined him in Arya Uddesh Ratan Mala, and Veda Bhashya Bhumika He used to attend the Samaj regularly and was much liked by the Samajic people

There is hardly any branch of study that did not receive the attention of Guru Datta while at school Of English literature, he had read Milton, Cowper, and Shakespeare, of Persian, he had a thorough mastery over Masnavi Maulana Rumi, Hafiz and other works of note, of Arabic, he had read Saraf Nahav and Mara Nahv Physical science was his favourite subject while he had gone through several books on Logic, Psychology, and Philosophy. This is extraordinary in a boy of fourteen or fifteen years Ordinarily, the knowledge of the boys studying in the Entrance class is very limited, in some cases the Matriculates cannot write a line or two of correct English. They are required to know a number of books which they cram into their heads, and repeat parrot-like when asked to do so, there being very little of absorption and assimilation. They know nothing of Psychology, Logic, and Philosophy, the very names appear to them something unfamiliar. But Pandit Guru Datta had acquired a fair proficiency in these, before passing the Entrance Examination. He was a brilliant student in his class. Much of

his time being spent in extra study, he did not always occupy the foremost position, the other boys who devoted themselves exclusively to the study of the text-books, having advantage over him in this respect, sometimes outstripped him in class lessons, but none of them could boast of learning so vast and varied in range and extent Guru Datta could, while reading in the High School, compete successfully with F A students Whatever he read, he not only retained in his memory but fully comprehended it The various shades of meaning that a philosophical question was susceptible of, he could decipher without much exertion, Shakespeare he recited with warmth and passion as though the drama was being really enacted—the tone, gestures and modulations of voice exactly suited the occasion And his teachers were not unconscious of these capabilities Once there was a difficult piece from a well-known author ending with "Here it is' The Head Master, in order to test the merits of the students and quicken them to effort, said that he would give Rs 5, as a reward to the student, who would recite it in the proper manner. All attempted to recite the passage, but without success At last Guru Datta was summoned to the table He had seen his fellow students fail, but that did not disturb his mind He requested the Head Master to let him mount the table, so that all might observe him The permission was given, and he ascended it with agility reciting the passage with a beauty truly admirable Just as he came to the phrase 'Here it is," his look and gestures wore a corresponding appearance He handed out the book that he had in his pocket for the purpose, pronouncing with befitting accent. "Here it is" There was at once a loud outburst of cheers, the Head Master patted him on the back and awarded him Rs 5 This wonderful feat by an Entrance Class student is certainly something very uncommon and extraordinary

Not only was Guru Datta loved by his teachers for his brilliant capacities, but was also looked with much favour from another consideration, *viz*, for his veracity His name had become a by-word in the School for truth Under no circumstances would he tell a lie His own moral character being spotless, he was afraid of none He was far above the ordinary run of students in this respect This is not the time for enlarging on the vices, that prevail among the students in our Schools and Colleges We have the authority of one of the leading medical men—Dr Kellogg—to state that some of the serious vices are prevalent to an alarming extent among boys in educational and other institutions in England The evil is, in fact, in

separable from the Western civilization and occidental methods of instruction. In India, there is little doubt that it is the modern system that has been instrumental in fostering the evil We do not mean to insinuate that all the students in our seminaries are corrupt Far from that All that we contend for is that there are various influences in the modern schools which do tell on the moral well-being of the students, and all those who have been schoolboys can testify to this fact There are students who assiduously keep away from such influences, and Pandit Guru Datta was one of them He was wholly uninfluenced by evil desires This indicates that he was fitted by nature to rise superior to sensuality She evidently intended him for a higher and nobler purpose Guru Datta was, at times, mystical while at Multan and stuck to some of his old habits with great pertinacity Why he did so, it cannot be rationally explained. We can only say that it was not on account of an irresistible influence arising out of a fixed mode of action, since his will-power, even when he was young, was strong enough to shake off inveterate habits He was very fond of visiting Sadhus and Sannyasis and derived much pleasure by conversing with them Once he visited an old Sannyasi who came to Multan with his uncle, and had the following dialogue with him

G D Vidyarthi —Maharaj what is the best mode of learning Yoga—that written in Patanjali's book or any other?

Sannyasi.—Patanjali's is the correct method, almost everything else a fable

G D Vidyarthi —Do you know anything of Swami Dyananda?

Sannyasi —Yes, we have been companions in the Jungles, once at a place we used to go to a Pandit who recited Bhagwat Puran, upon the contents of which Swami Dyananda used to get enraged, but I used to appease his anger by saying that a Sannyasi should avoid wrath.

G D. Vidyarthi—Are the germs of all sorts of knowledge to be found in the Vedas?

Sannyasi —Yes.

G D Vidyarthi —Even the art of regulating the army and rules of drill, &c.

Sannyasi.—Yes, I know all this and can train any six men, who choose to go with me into the jungle, in the system of the Mahabharata and Ramayna.

G D Vidyarthi —Swamiji to what places have you been, and what places have you seen ?

Sannyasi —Almost all the world, Allaska, Baring &c Allaska, is called Allawartadesha in Sanskrit

G D Vidyarthi —Are you acquainted with the different languages of these parts ? If so, let me see how you speak the Russian language.

Sannyasi —Yes But what will be the use of my talking in Russian when you can't understand it Let it suffice to tell you that this language contains too many consonants *

There is another story of a very curious character which reaches us from one of Panditji's trusted friends and to whom he himself related it Panditji's parents loved him very much While he was at Multan, they had a servant exclusively devoted to his service He used to keep behind him like a shadow as it were, and seldom, if ever, parted his company In play, in school and in study he was always by his side One day Guru Datta was playing what is called *chachingal* A boy struck him on the back, and ran away Guru Datta gave chase, but the boy being nimble, ran very swift He, however, kept up the pursuit Soon they were out of the city gates One or two miles had been traversed in this way The boy at last disappeared in a crowd of trees Guru Datta was confronted in his flight by a raised wall He stopped near it for a while, thinking to himself whether he should climb it or not In the meantime his servant came up The resolution of Guru Datta was, however, made He told the servant to wait outside and himself jumped over the wall He had run only for a few yards inside the fence when a shuddering sensation ran through his frame The atmosphere around appeared to him to be of a different nature He thought he was in a dangerous place But his mind did not fail him and he went on, when all of a sudden he heard a rustling noise from amongst the surrounding trees, and no sooner had his attention been rivetted on them, he saw a tall giant Fakir advance towards him—his eyes were blazing as torch light and there was an expression on his face that could not but inspire awe Guru Datta was struck at his appearance and experienced a sensation of fear The Sadhu came up to him, enquired his name and the cause of his arrival there, and then took him among the trees There he spoke to him some words, conforted him and told him not to be afraid of any one. Guru Datta at this felt easy Immediately he

* From the life of Pandit Guru Datta by Lala Lajpat Rai.

took him to his hut. It was a rude building but extremly clean from inside. There the Sadhu enquired about his studies, after a few minutes caught hold of his *bodi* and in a manner at once peaceful and conciliatory gave it a jerk Guru Datta felt at the moment that he was sitting in a well-furnished room with a large mirror just before his eyes, in which was reflected the image of a boy bent over his book in study In a minute or two the grip on the hair was let off, and the whole scene disappeared The Sadhu then spoke some words of benediction and bade him depart. Guru Datta leaped over the wall and returned home in company with his servant. The whole affair was kept a secret.

This story might appear incredible to many of our readers, but it is, nevertheless, true No rational explanation can at present be given of the scene that appeared to the Vidyarthi under the magnetic touch of the Sanyasi It may, after all, be an optical illusion, or a sort of reverie in which he beheld his own image The situation of the mirror, the position of the boy, and his attitude were exactly as in his own case, and this fact dawned on his mind while one night he resumed his studies after supper as usual. How this came about, is again a mystery, we are unable to trace the *raison d'etre* or the sequences that led up to it. There are moments in individual existence when old and forgotten incidents, which could not be recalled notwithstanding the exertion of one's whole might, rise all of a sudden prominently before the mind as if they had taken place but a few days back Sometimes it so happens that a man, who has spent some hours in the solution of a problem without succes, finds the enigma wholly explained while his attention is occupied with another thing This unexpected solution by a process almost unobstrusive cannot be easily accounted for But it is a psychological phenomenon which cannot be gainsaid, and those of us who have had occasion to think over problems of deep import can corroborate, by their testimony, the position herein maintained The final appeal in the matter is to experience, and a thing which had the support and sanction of experience cannot evidently be improbable. But this is not the only thing that requires explanation in this connection. One night Pandit Guru Datta, when about to retire, felt as if he were summoned by the Sadhu. He experienced distinct vibrations conveying him an order from the Sadhu to call at his hut Next day Guru Datta presented himself to the sannyasi, who was very glad to see him He told Guru Datta that he had done well to obey his call Then he enquired about his health and

dismissed him from his presence with orders to call again the next day The Vidyarthi did as he was desired The Sadhu first put him several questions as regards his Sanskrit studies and then spoke words of encouragement, urging him to pay more attention to Sanskrit, as he was destined to do a great service to the cause of humanity in that direction Next, he took him to his hut and gave him a lesson on *Yamas & Niyams*, expounding the details in an able and learned manner Certain instructions were given him which we are not in a position to state He was told to be strict in their observance on the pain of a serious punishment, three mistakes only being forgiven Guru Datta came away regulating his conduct according to the methods explained and expounded by the sannyasi He, however, committed a mistake unconsciously but was made aware of it by the Sadhu who warned him for the future Guru Datta became more careful at this but, nothwithstanding all his exertion, he was led into another mistake There was again a warning from the Sadhu, who said that it was the last time that he had been apprised of his mistake, the next infringement would not be heeded to Now what explanation can there be of the communication of the Sadhu with Vidyarthi Some men would be apt to regard the whole story to be a mere tissue of fabrication, others might think the latter details as a mere superstition But we think both these allegations cannot be made with any degree of force The accuracy of the story is vouched for by the friend of Pandit Guru Datta already referred to, and he has no motive to fabricate it The communion of the Sadhu is also susceptible of an explanation That he was a man of great psychical powers is proved beyond doubt He possessed that divine halo which fascinated those who came in his contact and the strong magnetic currents of his will power could not be resisted by Guru Datta Communion can be established by mesmerism A man can, in mesmeric condition, describe things situated thousands of miles away with axactness The present writer has had occasion to see a girl under the influence of mesmerism giving faithful description of a house situated several thousands of miles away from the place, and a house of which she knew nothing at all The owner of the house testified to everything that the girl said In her ordinary condition, she did not know what was asked from her while in the mesmeric trance The powers and capabilities of the human mind are by no means small and insignificant. To those who doubt the possibility of thought-transmission, we recommend the perusal of works on "mental suggestion" The contact of the Yogi with Guru Datta, though it was incidental, proved of

much advantage to the latter It strengthened his faith and conviction in the principles of individual purity The lesson on *yamas* and *niyamas* and the threats of the Yogi that he would be punished in the event of his deviation from those principles exercised a very salutary influence over him He became very cautious in all his movements, and his mental and moral tone, which was already above that of the average run of students, became still more high It had subsequently much to do with the development of his genius, since the purer a man in heart, the higher and more lofty will be his ambition and less chance will there be of the vitiation of his judgment, because the causes that give rise to such things are conspicuous by their absence. He grew pure in thought and deed day by day, and in his college career he was one of the few young men who commanded respect from fellow students for their nobility of life and conduct

Guru Datta passed his "Entrance" in November 1880, and left for Lahore in January 1881 to prosecute his studies at the local Government College Education was at the time in its incipient stages in the Punjab There was but one College in the whole Province, and students from all parts of the Punjab, after finishing their education in high schools, came to Lahore for further study The Government College was then the nucleus of learning The entire staff consisted of experienced, learned, and talented professors Dr Leitner, who enjoyed a world-wide celebrity as an oriental scholar and whose memory is still held in grateful rememberance in the Punjab, was in charge of the institution Under his sympathetic and enlightened guidance, the College had attained much popularity The professors had a happy regard for the students, and were, in return, loved and respected by the students The spirit of indiefference towards the pupils and utter disregard for their moral well-being, which is now the leading characteristic of those entrusted with the noble duty of imparting education, were unknown at the time, nor did there exist the spirit of irreverence with which the students at present behave towards their Professors Consequently, the College turned out men of worth Guru Datta, being a genius, drank deep at the fountain of knowledge, and all the aforesaid advantages had an elevating effect on his intellectual and moral life He rose into prominence only a few months after his joining the College The loftiness of his tone, high regard for truth, profundity of thought, nobility of character, vastness of information in almost all departments of study, the stern and unbending will which he brought to bear

College life

upon all his acts, attracted the attention of the Professors as well as of the students who admired him for these high virtues Just as magnet attracts the iron, so did he, by virtue of his amiable qualities, attract students towards him. His study of the western authors produced great unrest in his mind during the first two or three years of his college career His intellect would not believe in the existence of God, though his spiritual nature and his moral qualities that were high and sublime, bore strong and unequivocal testimony to the existence of the Divine Father His heart had firm faith in God, and His beneficence and mercy, while his intellect would not assent to the dictates of the heart There was a phase of skepticism in his intellectual speculation that could not be mistaken His favourite authors at the time were Mill and Bain, and some of his ideas in the Department of moral science derived their nutriment from the works of these philosophers, and he was strongly opposed to the inadequate tests that Christianity supplied in regard to the judgment of the rightness or wrongness of our actions The Christian theory of morals had risen to much prominence owing to the great impulse having been communicated to it by the Brahmo Samaj, then in a very prosperous and flourishing condition The idea of the authority of conscience in the decision of the legality or otherwise of an action was gaining wide acceptance and Guru Datta, with a view to enlighten the public mind on the question, wrote a vigorous article in the *Regenerator of Arya Varta* which was virtually under his editorial charge The article deserves a careful perusal, and we reproduce it for the edification of our readers —

"The position of the Brahmo Samaj with regard to conscience has been that of Intuitionists This School asserts that there is a moral faculty or moral instinct in us which gives us the perception of right and wrong, of good and bad, as the eye gives us the perception of colour. Those that are opposed to this doctrine hold that conscience is not an innate faculty but that it is really an acquired faculty, a faculty, which is in no way different and distinct from other senses, the acquisition being mainly from experience and association Before we attempt an exposition of the nature of conscience, we would ask leave of our readers to show what practical differences result from these two views. "Now, the difference between the two schools of philosophy—that of intuition and that of experience and association, is not a mere matter of abstract speculation; it is full of practical consequences, and lies at the foundation of all the greatest differences of practical opinion in an age of progress The practical reformer has continually to demand that changes be made in things which are supported by

powerful and widely-spread feelings, or to question the apparent necessity or indefeasibility of established facts; and it is often an indispensable part of his argument to show how those powerful feelings had their origin, and how those facts came to seem necessary and indefeasible There is, therefore, a natural hostility between him and a philosophy which discourages the explanation of feeling and moral facts by circumstances and association, and prefers to treat them as ultimate elements of human nature, a philosophy which is addicted to holding of favourable doctrines as intuitive truths, and deems intuition to be the voice of Nature and of God, speaking with authority higher than that of our reason " The above words from the pen of one of the greatest philosophers that the nineteenth century has yet produced, clearly show the unfitness of this doctrine to reformation, and the inadaptability of this view to progress and improvement in general Although this mode of thought might not yet have indolence and the conservativism indicated in the above words, it is certain to produce these in future, and we sincerely believe that this tendency has been a chief hindrance to the rational treatment of great social questions, and one of the great stumbling blocks to human improvement. This radical defect in the tendencies of the Brahmo Samaj should not escape the attention of a Brahmo reformer.

"Had it been impossible in any case to teach against the dictates of conscience, or were it so that this capacity lay uncorrupted in the general decay and habitual change of our other faculties, our treatment of the question would have been otherwise. But unfortunately, however, such is the refragibility with which this faculty yields under external influences and other motives, that the question has very often been put, "should I obey my conscience?" and there have been men who have answered it in the negative.

"We cannot be more certain of anything than that it is with perfect sincerity and feeling of reverence and godliness, that an humble Hindu kneels down before his idol, and prays that he should succeed in his efforts; nor are we less confident of the truth of the fact that when the iconoclast Mahmud broke the precious statue of Somanath, it was with no less an air of solemnity and calmness of conscience than when a Brahmo prays his God for good conscience and upright heart. If these facts are true, there can be little doubt that this faculty, if innate at all, is not one of perception, but is ly a strengthening element in our feelings, the direction, which is given them, being solely established by association or by education.

"What is this strengthening element? When a child is reluctant to tell a lie, what is it but the fear of displeasing or the hope of pleasing his parents or his fellow creatures, that operates in his mind? What is this binding force, then, if it be not the fear of displeasing or the hope of pleasing our fellow-creatures, or if it be not the fear of hell or the hope of heaven, the fear of acting against, or the hope of acting according to, the Will of God?

"In proportion, then, as these external fears or hopes, these antipathies and sympathies act on the mind, in the same proportion is conscience more or less delicate or callous Its binding force then consists in this, that there is a mass of feelings previously present in the mind, which gives direction to all our actions, and it is the resistance which this mass of feelings offers, while we do anything or act contrary to those previously present feelings, which probably comes aftewards in the form of remorse When these feelings are of sufficient strength and are regarded with a sanctity, man shrinks from acting against those feelings as an impossibility This is what is termed the scrupulosity of conscience If this view of the moral faculty be true, then conscience is not only not an innate faculty but, clogged as it is with many associations, both false and true, and, bent as it can be by education and the operation of external influences, it cannot be a rational ground for the foundation of a sound morality."

The article on "conscience" was written in 1882 Guru Datta was then reading in the first year class The sobriety of tone, soundness of judgment, and mastery over the intricate problems of philosophy which this interesting piece of criticism reflects are certainly remarkable The existence of such profound merits in a boy of sixteen or seventeen years, who had just entered the threshhold of his college career, is astonishing At this period, the reader would be surprised to learn, he had read through many voluminous works on Philosophy available in this country There was hardly any philosopher of note whose works could be had in the English language, that he had not studied with deep and close attention His memory being tenacious, the leading ideas and views of the various philosophers were indelibly impressed on his mind and he was seldom put to the necessity of referring to a philosophical work for ascertaining the views of its author While so great was the range of his learning in the realm of Philosophy he was no less erudite in other departments of knowledge Mathematics he knew as much as was required for the B A examination Science was his special subject of study and he had a vast information his branch of learning The rules of Arabic Grammar were on the tip

his tongue, ready for application at any time and he had read several works in that language. According to a gentleman who had an intimate connection with him at the time and who at present holds a high office under Government "he was as good in Mathematics as in Science, as good in Philosophy as in languages. Almost the whole of his leisure time was spent in the study of books that did not fall within the College curriculum; he seldom opened his class-books outside the College precincts, yet he never failed in any one examination. The secret of his success was the close and undivided attention that he gave to his lessons while sitting in the class. He heard the lectures of the professors very attentively, and all the salient points in them were noted and carefully grasped. He went up for the Intermediate Examination in Arts of the Punjab University in May 1883 and his Class-fellow Mr. Lajpat Rai assures us that at home he never saw him reading a College lesson or a Class-book. Still he came out at the head of the successful candidates.

Pandit Guru Datta exercised a profound influence on the life and thought of his class-fellows and especially those who were his friends. It was he who moved for the establishment of a Club for the discussion of questions on religion and philosophy. The Club was formally organised in 1882. Guru Datta was appointed its Secretary by the unanimous consent of all interested in the Club. His views, at the time, as we have already said, were agnostic and at times his speculations partook of atheism. All sorts of subjects were discussed at the Club. The members professed various shades of beliefs, some were Hindus, some Mohammedans, some Brahmos and some Aryas. They approached the problems under discussion from the points of view of their respective faiths. The Club served to create a spirit of research among the members each trying to know more of the beliefs of others. The permanent Hindu members of the Club were Lalas Sheo Nath, Lajpat Rai, Hans Raj, Sada Nanda, Cuetana Nanda, Ruchi Ram, Dewan Narendra Nath, Pandits Hari Kishen, Rameshwar Nath Kaul, &c., &c. Pandit Guru Datta, being a man of genius, his views were much esteemed by the other members, and not a few of them were influenced by the predominating tone of his mind.

In 1883, Pandit Guru Datta's religious ideas approximated almost to atheism. He delivered a lecture probably in the middle of that year on "Religion." We owe it to the industry of our venerable brother, Lala Jiwan Das, late President of the Lahore Arya Samaj, that a part of that lecture is now accessible to the Aryan public. Pandit Guru Datta discusses

in the pages that are preserved to us, the origin of Religion It is a strong onslaught against religion At the outset, he observes "The real object of my sketching out these appalling and yet perfectly true reflections on the general theory of religion is to point out how the feelings of mankind and especially of individuals, have been swayed by Religion This points us to a moral which it is most essential for our purposes to have constantly in our view, and, were it not for the elucidation of this moral, I would not have taken the trouble of sketching out these sad reflections The moral is that in discussing all questions concerning religion, we must not allow ourselves being influenced by our feelings but must strictly abide by our reason There are regions wherein one's favourite ideas may be indulged But we are here concerned with only truth so far as our reason can discover it Of all tasks, the most odious certainly is that of unwittingly shocking the feelings and opinions of others For this reason, I will not unnecessarily touch upon the ground of that higher question of the truth of religion from which my present subject stands quite aloof I propose to deal with my subject in a thorougly scientific way, a way which should not be prejudicial to the interests either of a philosopher or of a metaphysican I will refer to well-established laws of human nature and to other empirical generalisations as forming the basis of deduction for my purposes and will verify my results from the facts of universrl history

Honesty of conviction was the leading trait of Guru Datta's character He had an unbounded abhorrence for a life which was not consistent in thought and deed His nature was utterly foreign to cant and dissimulation, which figure so largely in the so-called civilized world of to-day He was never an atheist in his life for any considerable length of time Days there were in which the tone of his mind was decidedly atheistic, but they were few The lecture on "Religion" was delivered in that period in which his mind got the better of his spiritual faculty He made no secret of his beliefs but plainly declared his convictions when he was not a theist and the aforesaid lecture affords a strong testimony to his honesty But as his mental condition was seldom uniform in the period of which we are writing, he could not adopt a fixed course of action When theistic tendency became pre dominant, he openly avowed his belief in the existence of the Divine Being There was a strange conflict going on between his intellectual and spiritual faculties in 1883 As he was a man of great force of character and logical powers, there were several of his friends whose ideas about God had been shaken by his conversation and one of them wrote to

him in the same year proposing to disavow their belief in God in public Accordingly we find a note in his diary to this effect "Lala———— writes that we should have to declare that we are atheists" The letter in which this idea was suggested was probably received at a time when the speculative tone of the Vidyarthi had changed, otherwise he might have determined on some definite course of conduct in regard to this affair.

Pandit Guru Datta was much occupied during the year 1883 In January he delivered the aforesaid lecture, and in March he founded a Science Class in connection with the Arya Samaj The class was launched under the auspices of Dr Oman, the Professor of Science in the Government College

The activities of the Pandit were many-sided. While on the one hand, he was working in the interests of the Science Class, on the other, he had to write articles for the *Regenerator of Arya Varta,* a paper started by Lala Salig Ram, Proprietor of the Arya Press

At this time occured an event which changed the whole course of his life. Swami Dayananda, lay dying at Ajmere This intelligence was received at Lahore, on the 9th of October The office-bearers of the Lahore, Arya Samaj, at once deputed L Jiwan Dás and Pt Guru Datta, to Ajmere His going there proved highly beneficial both to himself and to the Arya Samaj It marks a turning point in his life and a great epoch in the history of the Arya Samaj When he reached Ajmere, Swamiji's condition had become very critical Eruptions had appeared all over his body, and he moved about with much difficulty An ordinary man would have succumbed under such an ordeal in no time But Swamiji heaved not a sigh, his expression was as calm and serene as ever, there being not even the slightest trace of anguish on his countenance This was really an astonishing sight to a man so sensitive and keen-witted as Pandit Guru Datta and he looked at the Maharishi for hours together in dumb surprise This was the first time that he had seen the Great Reformer in his life-time and Swamiji had also not seen him before and was wholly unaware of his capabilities At this meeting the quick eye of the Maharishi at once singled him out from the whole host of Aryas as a man who was fitted to render a lasting service to his people Guru Datta too, on the other hand, felt the charm of his character and the magnetic influence of his life A close relationship, as it were, was established between the two souls Atheism began to melt away at the sight of the Maharishi, but it was utterly swept off at his death scene One or two hours before the last moments the Maharishi distributed shawls, &c, among his servants and scribes and when a few minutes were left in his death, he ordered all men to retire excepting

Pandit Guru Datta There lay on his death bed the mighty Reformer and his face, calm and placid, radiated with a heavenly brilliance He thought not of the world and world's sorrow He sang the glory of his Lord. He felt no horror of death, nay, he felt joy as he was going to join his Divine Father With the words 'God, Thy will be done,' on his dying lips, Swami closed his eyes Pandit Guru Datta saw all this He gazed and gased and then came a *change* over him. The last relic of atheism perished in his mind His whole nature was transformed into something higher and sublimer All his doubts were solved and he became quite a new man He saw that death had no terror for those who live for TRUTH, that there was an endlesss life behind and beyond, that the spirit being immortal, no earthly considerations should ever over-ride the interests of *dharma*—that death was after all a change from one place to another and was not feared in the least by those who led a life of devotion and righteousness This grand scene worked a wonderful effect on the mind of Guru Datta and ever afterwards we find him fighting the cause of theism and *dharma* with all his might and main The services he has rendered to the Arya Samaj are already woll-knewn to the Aryas, and his name shines like a brilliant star in the firmament of the Arya Samaj After the memorable event we have just chronicled, Pandit Guru Datta gave himself up to a deep study of Aryan literature The more he studied Swami Dyananda, the intenser grew his admiration for the Great Reformer and the deeper became his faith in Vedic *dharma* He read SATTYARTH PRAKASH no less than eighteen times and declared that every time he read it, he found something new and fresh in the way of mental and spiritual food. The book, he said, was full of recondite truths

The intelligence of Swami Dayananda's death was at once wired from Ajmere to the various centres of Samajic activity It cast a deep gloom over the country, and, for a time, the leaders of thought in the Samaj were completely stupified and stunned The Samajists brooded in dark despair over the fate of their movement With the sailor removed from the helm, the ship of the Arya Samaj might run into shoals of rocks and be wrecked into pieces Sorrow and disappointment were visible in all Samajic circles, every Aryan heart was prostrated with grief Men like Lala Sain Dass, who possessed a calm temperament and whose minds remained unhinged even in the severest of crises, wept bitterly at this loss In the sombre moments when every thing appeared gloomy in the Arya Samaj, a thonght, however, suggested itself to a keen-witted gentleman in the Lahore Arya Samaj, and he broached it to his fellow-believers in a pensive mood There was little hope of its meeting with approval at that period, but the actua

experience proved to be quite the contrary The idea of perpetuating the memory of the illustrious reformer received a sympathetic response in every mind that was apprised of the thought Consequently the Lahore Arya Samaj conceived a plan of action to give it a practical shape within a week after the death of Swamiji It was, however, not made public till the return of Pandit Guru Datta from Ajmere When it was made known to him, he readily gave his assent and promised to work in the interests of the proposed institution as much as his avocations would permit. He delivered a lecture soon after his arrival in Lahore, in which the closing scene of Maharishi Dayananda's career which he had witnessed was depicted in such a vivid manner that every man in the vast audience was touched to the innermost core of his heart The proposal of founding a College in memory of Dayananda was formally put forward before the public on the 8th November 1883 It was received with favour by all classes of people Pandit Guru Datta's speech on the occasion was highly pathetic, passionate and impressive Rs 7,000 were subscribed on the spot

Though the Samajists had set on foot a stupendous movement, which was calculated to inspire faltering hearts with hopes and diffuse activity in the Arya Samajes, yet to those, who, amidst the strifes and turmoils of the world, sought for *dharma*, it afforded little consolation. In the sphere of religion, as in all others, precept accomplishes far more than mere speculative thought However grand and magnificent a faith, it can have no influence over the people unless there are men who exemplify its truths in their person Maharishi Dayananda, who embodied, with unparralleled exactness the sublime ideals of the Vedic *dharma* in his life, had disappeared from the scene, and there was none who could take his place Consequently there was a lull in activity ; and several men had been, more or less, disspirited. But little did they know that in the metropolis of the Punjab, there was a mind in the process of incubation, that would, in a year or two, shed forth its lustre on the Arya Samaj and illumine the surrounding darkness with its radiant lustre The soul of Guru Datta was gradually ascending higher flights, notwithstanding the din and bustle in the Samaj consequent on the inauguration of the D A-V College Movement He was assimilating the profound truths of the Vedic religion, had commenced the practice of *pranayam* and other *sadhans* and all his attempts were mainly concentrated on self-improvement. He did not care at all for his College lessons , the greater portion of his time was spent in meditation on deep problems of spiritual import And the result of all this *pursharath* and struggle for a higher existence was fully manifested two or three years later.

Now the Dayananda Anglo Vedic College Movement began to absorb his whole attention After passing the B A Examination in 1885, he set himself actively to the advocacy of the cause of the College , a number of speeches were delivered in the different Samajes in the Province on the subject, with the result that a healthy and intelligent interest was created in the movement among the educated people at large His learning, his noble bearing, his spotless character, his child-like-simplicity drew large audiences every where and his pathetic and vigorous appeals so charming and eloquent had a marvellous effect in moving the people to open their purses in the interest of the College Money poured in from all sides, so much so that those who had no cash with them at the time, gave away ear-rings, *chands, anants* and similar other ornaments on their persons The following cutting from the Arya Patrika will show how the lectures of Pandit Guru Datta were appreciated ? "Pundit Guru Datta, Vidyarthi, B A , an able member of the Lahore Arya Samaj, then followed He delivered a very impressive and learned speech and proved by quoting and explaining a mantra of the Rig Veda that the assertion of the late Maharishi Swami Dyananda Saraswati 'that the Vedas contained the germs of all knowledge' was quite true In one single Mantra quoted by him he showed that all the properties of air were forcibly described He also stated that the study of Vedas was very necessary from many points of view He said that even those who considered the Vedas as worthless books should feel interest in spreading their knowledge, because that alone was the way of shaking the faith of the people in them, if they were really books containing childish things In the end he said that the first duty of every well-wisher of the country was to contribute to the funds of the Anglo-Vedic College " Rs 10,000 were collected at this speech. Shortly after, another was delivered at Pindi which fetched Rs 1,600 In April next the exigencies of the work took him to Peshawar where no less than Rs 2,600 were subscribed Some months later Amritsar was revisited and a most impressive lecture on the D-A V College delivered there which, to quote the *Patrika* again " moved the hearts of all the people present and produced a wonderful effect He proved to demonstration that it was one of the chief duties of all the Arya Samajists to help in the foundation of this grand seminary of Sanskrit and western Sciences and technical instruction in memory of Swami Dayananda His appeal to the public was very impressive On his speech being brought to a close, Rs 908 4 in cash were collected.

The major portion of the year following that in which Pandit Guru Datta passed the B A Examination was spent in lecturing on the aims and objects of the D A-V College Though he had made up his mind to go up for the M A Examination, he paid very little attention to his studies. Much of his time was spent in chess playing—a game for which he, in those days, had a passionate fondness, in religious discussions and in conversation on topics of Samajic interest with his friends and with gentlemen who gathered round him in numbers for counsel, advice and enlightenment There are men, some of whom were his constant companions and lived in the same house with him, who state that they seldom found him with a book in his hand, studying for the approaching examination And yet he headed the list of the successful candidates, taking his degree in Physics The year 1886 when he passed his M A brings to a close his College career

After passing his M A he was appointed Assistant Professor of Science in the Government College, Lahore, in 1886 And now that he was settled in life he began to work heart and soul for Dayananda Anglo Vedic College He attended almost all the anniversaries His lectures grew so popular that every Samaj was anxious to avail itself of his eloquence in this connection The *Arya Patrika* designated him as "our famous anniversary lecturer on the D A V College movement." It is not possible to form anything like an adequate conception of the hopes that he himself entertained with regard to the College, the ordinary members of the Samaj considered it as the would-be centre of Vedic learning and enlightenment in the country, as a home and nursery of the Aryan civilization which would impregnate the entire atmosphere with wholesome and salutary elements, favourable to the growth of spirituality and high ideals of *dharma* among the Indians Guru Datta was a man of great intellectual insight, his expectations, therefore must be far higher and this idea receives wonderful corroboration from the fact that he pleaded the cause of the College with an unbounded zeal and enthusiasm All that he said about it seemed to arise from the innermost depth of the soul He could not, however, work the whole year (1886) without intermission His father, who at that time was much advanced in age, fell ill and much of his time was spent beside the invalid's bed. The idea of sending a deputation with the object of collecting subscriptions for the College to N-W Provinces and Oudh was conceived in 1886 Pandit Guru Datta had no hope of accompanying it, for his

His work for the Arya Samaj

father's condition grew worse, the disease, far from showing any sign of abatement, assumed serious proportions He must serve the father and stay at home, but the inability to accompany the Deputation was keenly felt and sincerely regretted In a letter addressed to Lala Lajpat Rai about the time, he observes "My father is very weak and ill at Muzaffargarh He likes that I should live with him. Now I am officiating in Lahore His coming here will unnecessarily produce undue expenditure Besides, his being here will not allow me to stir from Lahore, my promise to go on a mission, Samajic or other, will go for nothing Duty to father and duty to country are at conflict, mind is set in abeyance, every holiday I go to Multan and come back" This was followed by another letter after a short interval in which he writes 'Guru-Datta, Vidyarthi, is sad enough to find that he cannot leave Muzaffargarh, at which place he will sojourn during the whole term of vacation He is but *powerless to wander about apreaching* Father is very ill and he most urgently demands my presence with him every moment *I know what sacrifices shall I have to undergo* to please my father—say what you will advise"

The Summer Vacation of 1886 was spent at Muzaffargarh beside the father's sick bed There was not only no improvement in his condition for some time, but the disease grew virulent and Panditji lost all hope of his recovery He, however, nursed him with the devotion of a dutiful son, personally administering medicines and supervising all arrangements made in connection with his illness The disease at last spent its fury and there were signs of relief The gentleman fully recovered In the meantime the vacation was over and Pandit Guru Datta returned to Lahore He was officiating in these days as the Assistant Professor of Science in the Government College, Lahore The year rolled on he was sorry that he had not served his community as much as he desired

Next year (1887) he was appointed Officiating Proffessor of Science in place of Mr Oman who went on leave

But whether working as assistant professor or as professor, his heart was in the D A V College And we find him again prepared to go out on a lecturing tour for the same institution in the summer vacation

A deputation for collecting subscriptions for the College was organised like the one in the last year during summer vacation but unfortunately a few days before starting on the eleemosynary tour, Panditji's father again fell ill He must stay at home But at the same time he was very anxious

to serve the College. The father being a very intelligent and patriotic man and at the same time a sincere well-wisher of the movement, read the mind of the son and allowed him, without any formal request on his part, to join the Deputation.

The Deputation left Lahore in July 1887. It consisted of Lalas Lal Chand, M. A, Lala Madan Singh, B A., Lala Dwarka Dass, M A, Lala Lajpat Rai, Lala Jwala Sahay, the well known contractor and *rais* of Miani and our *Vidyarthi*. There was no particular destination Halts were made at almost all important towns During all this time the mind of Panditji was by no means at rest, he was very anxious to know the condition of his father and kept sending telegrams to Muzaffargarh, inquiring about it. When the vacation was over, the party returned to Lahore and, immediately after his arrival, Panditji attended the anniversary of the Rawalpindi Arya Samaj The lecture on the D A V. College movement delivered by him on the occasion was simply grand The last sentences have been preserved in record, and they are very pathetic and touching 'If you are convinced,' said he, "you have a soul within you, if you are convinced your life will not end with the dissolution of your outer selves, but that there is something within you, which will live after your bodies have perished, and if you desire that this soul of yours should go on progressing and are aware that learning will effect this object, you must join in helping the establishment of the D A-V. College The cause of the progress of the soul is the cause of the progress of all humanity and Hindus and Mohammedans and Christians should all join in this noble cause" In response to this appeal Rs 1,253-4-6 were collected on the spot A few hours after his return from Pindi he received the sad intelligence of the death of his father The incident must have much affected his mind He at once telegraphed to his relatives at Multan to preserve the body till his arrival His castemen, coming to know of his intention of cremating the remains of his father according to the Vedic rites, asked his mother to give up the body to them, but she would not do anything against the wishes of her son A strong resistance was offered by the Bradari but Pandit Guru Datta braved it very manfully.

Shortly after the death of his father the public demand on Pt Guru Datta's energies became very great. The death of his father had thrown him into various domestic afflictions. The loss of a parent, especially one who is very gentle, noble and affectionate, is, in itself, a great calamity that can befall a person The disappearance of the venerable figure, whose loving hands have protected one through life's most prickly thoroughfares, whose

courageous and inspiring words in moments of difficulty and depression have infused a new strength in the mind, is not an ordinary catastrophe It is most keenly felt by sensitive individuals and hardly had Pandit Guru Datta a sigh of relief from the overwhelming grief that had seized on him when he was asked to deliver lectures on the D A -V College Movement at the anniversaries of the Samajes The gentleman, having a great regard for the Movement, did not attach any importance to his private affairs, in view of the matters of public interest and he at once responded to the call The 10th anniversary of the Lahore Arya Samaj came off on the 26th and 27th November, a few days after his father's demise and he delivered a very splendid address on the D A -V College on the occasion To attempt even to give a distant idea of the earnestness, the *depth of feeling* with which he spoke on the occasion *would be to attempt an impossibility* A death like silence reigned in the hall when he spoke, and a gathering of men numbering little less than *3 thousand,* sat *the very embodiment of muteness* Everything, he said, had a ring of sincerity and earnertness about it *His utterings of a feeling heart, his tone, his language, gave the most unmistakeable evidence of the fact that he felt what he said* We have *seldom heard a more electrifying speech* Verily the language of the heart, in spite of all its simplicity, excels the most exquisite pieces of eloquence without sincerity and innermost earnestness to back them He exemplified his remarks by drawing illustrations from the life of Swami Dayananda, and we are faithfully chronicling the fact when we say that we saw the tears coursing down the faces of many "

The closing months of the year 1887 were spent, for the most part, in delivering lectures upon important religious subjects Three of these are worthy of special mention The subjects dealt with in them, *viz*, 'The Object of Life,' 'Truth,' and the 'Arya Samaj' are of vital interest to the religious world. But perhaps the most interesting and instructive lecture delivered during the period just named is that of the 'Realities of Inner Life' It was printed in a pamphlet form in 1890

With the commencement of the new year, Pandit Guru Datta's activity was redoubled He grew very enthusiastic and the major portion of his spare-time was spent in the diffusion of healthy ideas on religion and morality among the people One lecture after another was delivered, the educated men, especially those who were members of the Arya Samaj, frequented his house and gathered round him in numbers in the mornings and evenings and held conversations on deep and recondite questions of Vedic Philosophy

These conversations were generally cheerful and animated and continued for hours together Panditji never sent any man back without satisfying him on every point connected with his inquiry The questions were varied and embraced various departments of learning and it is a wonder indeed how Panditji had managed to master difficult and abstruse subjects. He was, as it were, an embodiment of learning, Sanskrit, Arabic, Physical Sciences, Geology, Chemistry, Botany, Physiology, Astronomy, Mathamatics, Philosopy, Philology—in all these and in many more—he appeared to be quite at home and those who approached him for the removal of their doubts were simply struck at his profound scholarship He died while yet he was hardly 27 years of age and how in this short time he contrived to gather such a vast store of knowledge will ever remain an object of wonder and admiration His very presence was quieting. There are men who say that after they had once heard him talk at his residence not a doubt arose in their minds on any subject This might seem somewhat paradoxical and some men would be inclined to think that there is a vein of exaggeration in all that we have said about Panditji, but if any testimony from those that have been in personal contact with the illustrious scholar can be valid, we can assure the reader that we are giving an exact and faithful description of facts There are things that appear quite inexplicable at first sight but if sufficient attention were bestowed upon them and mind were left to cogitate on the complex and intricate aspects that they present, undisturbed for some time, they become perfectly clear and transparent

The year 1888 was the most eventful in the life of Pt Guru Datta It was during this year that he delivered lectures by way of criticism on Monier Williams' 'Indian Wisdom,' studied the science of *Swars* and introduced the right mode of the recitation of the Vedic texts This was a task of which the magnitude cannot be easily conceived If he had done no other work, this alone was enough to entitle him to a high position among the greatmen of the age But by far the most valuable work which he did and which is worthy of being cherished with gratitude by us all, is his staunch and uncompromising advocacy of the Vedic religion The Vedic religion was in those days much traduced by the Brahmans The educated men, imbued with western ideas, raised a host of objections on the principles of the Arya Samaj To meet these persons on their own ground a very powerful exponent of *dharma* was needed A man of learning was in requisition who should not only refute the objections of the opponents in a

rational manner and reply to the half hearted questionings of the skeptics in a courteous and sympathetic spirit but vindicate its superiority over all other forms of faith And such a man Providence had vouchsafed to the Samaj in the person of Pandit Guru Datta. He did an excellent work. His fearless and undaunted expression of truth extorted admiration even from his opponents The lecture which he delivered at the anniversary of the Lahore Arya Samaj in December 1888 is worth preserving in a permanent form He said "that modern science, whatever its merits, did not throw the least light on the problem of life It did not afford the slightest clue towards the solution of the grandest and the most difficult question which can agitate the human mind—the origin and the ultimate destiny of mankind The modern scientist might dissect every nerve and bone, subject every drop to a most searching examination under the most powerful microscope he could possibly have, but he was as hopelessly lost over his question as ever He could not undo the mystery of life He might go on for ages dissecting and experimenting, but he would be none the wiser for it on the question of life That question could not be solved but by the aid of the Vedas They alone could unravel that grand mystery, and to them the scientist must ultimately turn Already there were indications of such a tendency. The Vedas were, and, rightly too, regarded as the source, the fountain-head of all science by the ancient Rishis They entirely gave themselves up to their study, reflected and pondered over the truths inculcated therein, and Arya Varta enjoyed a state of prosperity and an amount of happiness, of which we might in vain seek for a parallel in these days Happiness in this world as well as in the next was the fruit of the study of the Vedas It was most deplorable that Arya Varta had fallen off from the Vedic faith It could not but descend to the depths of degradation to which it had descended. It had itself courted its ruin and richly deserved it But though gloomy the retrospect, the prospect, was all cheering' The same eternal luminary of truth, the Vedas, had reappeared It had shattered and dispersed the clouds of superstition entirely The darkness, which so ominously hung over the globe, had been dispelled and the luminary was shining with greater effulgence than ever This most happy state of things had been brought about by the efforts of Swami Daya Nanda. It was he who had led us to the light in which the ancient Rishis basked. But though, many had seen it and duly appreciated the blessing, the majority, long used to

-live in darkness, had either doubted it or obstinately refused to be led to it It was the duty, the imperative duty of all whose souls were no longer enveloped in the gloom of superstition, to cure the sceptic of his scepticism and the obstinate and the bigotted of their obstinacy and bigotry. This could only be done by assisting the institution where the coming generations were gradually and imperceptibly being prepared to be ultimately led to it The lecturer did not name any particular institution, the people knew which institution they ought to assist The lecturer sat down amidst vocifer-ous cheering"

From the beginning of 1888, the year during which Pandit Guru Datta was ceaselessly active, dates the growth of disease which, under a modified form, ultimately carried him off What with the revision, and *swarining* of the Sam Veda, what with the botheration at the Ashtadhyai class, and what with constant and prolonged travels in the muffasil in the interests of the D-A V College, his constitution, though unusually strong, had broken down It could not bear a heavy strain The Pandit was advised to take a little of rest and recruit his health At first he took kindly to the advice, but the prospect of a brilliant success in the proselytising mission of the Arya Samaj took possession of his entire soul and encompassed all other considerations He would not witndraw himself from the field of activity, come what might. Fortunately or unfortunately at that early stage of Samajic propagandism, four Sannyasis, Achutananda, Prakshananda, Swât-mananda, and Mahananda—strolling monks—fell in with him They were an intelligent lot and evinced a sincere desire to learn and know about the Vedic religion, its principles and dispensation in the world Pandit Guru Datta was all kindness and courtesy to them. His superior learning, un-rivalled wisdom, and great resources of information simply bewitched the Swamis. They would not part company with him Day and night they were seen at his house. They belonged to the Vedantic persuasion but their Vedantism evaporated before Punditji as water does before the sun Rest-less in mind, without any settled conviction to guide and console them, these people yearned with the intense longing of one parched with spiritual thirst for nectar and that was ungrudgingly dispensed by the learned Pandit. Having been perfectly satiated, they expressed a desire to work for the propagation of the Vedic religion and volunteered their services to the Pratinidhi Sabha. For some time they worked with unfaltering zeal Latterly two of them, viz., Achutananda and Prakashananda, fell off The con version of these Sannyasis had not a little affected the health of Pandit Guru

Datta, but they were not the only frequenters of his house at the time A large body of Aryas and non-Aryas visited him daily, some to learn, some to amuse themselves and some to fathom his learning Being a man of obliging habits, he never asked them to retire, but kept up with them till late in the night. An idea of these gatherings may be gained from the following observations of Lala Lajpat Rai "For several days of the year, I am told by a reliable witness, all the four revered Swamis remained with him and conversed upon different topics of religion, so the people might well consider his house to be an *Ashram* in the truest sense of the term and that many did consider it to be such is a fact Many souls did go to that house in search of truth and came back with their minds treasured with the love of the Vedic religion All sorts of people, whether *Grihasthis* (laymen) or Sannyasis (ascetics), flocked to him to solve the deep problems of human life and to receive light from the resplendent luminary of knowledge With brilliant record of valuable services in the cause of the Arya Samaj, he did not neglect his own intellectual and spiritual advancement Among others too numerous to be named, he went through the ten principal Upanishats, Gopath and Aitraya Brahmans, portions of Nirukta, Charak (a medical book), Surya Siddhant Patanjali's Mahabhashya he studied himself with the aid of Swami Dayananda's Vedang Parkash and Swami Dayananda's works were, of course, his special favourites Swami's Satyarth Parkash, and especially the chapter on *Mukti*, he is said to have read many times and the more and oftener he read them, the more and deeper he believed in their clebrated author Every day his reverence and respect for Swamiji's genius was on an increase, and towards the middle of the year 1889 it reached its climax Though *ever so busy* he never *refused to teach those who wanted him to do so*" This hard strain brought on suffering and disease and we find the following painful notes in his diary —

12th January —Several discharges of blood, very sorry.

14th January —Suffering from the discharge of blood from the bowels.

22nd January —Got very much sick.

1st February —Begins my period of sickness.

12th —Very sick, blood and weakness.

1st March —Indigestion visits still

16th March —Suffeiing from severe nausea and two oi three drops flowed 'from the nostrils.'

1st October — Copious discharge of blood from bowels

2nd October — Nausea

These meagre and desultory notes give but faint idea of the trouble which was raging within his constitution. He had a great power of endurance and never breathed *Hai*, or any other such expression under the severest pain His constitution was almost completely wrecked by the end of the year. Yet he worked on with persistence. The people could not judge of his condition by his external appearance. It was ever calm and placid

Throughout the year 1889 Pandit Guru Datta was again unusually active Immediately after organising a movement for the establishment of 'Updeshak class' he opened a Mahabhashya class Under the purifying influences which Pandit Guru Datta exercised on the Arya Samajists, a strong desire arose in the minds of a body of earnest men to devote themselves to the cultivation of Vedic literature. Some provision must be made to satisfy this desire. There was no body at Lahore who could teach Aryan Shastras to educated people in a thoroughly efficient and competent manner, except Pandit Guru Datta, and he undertook this grave duty upon himself The class was held at his house, there was a pretty large number of students at first, but it gradually fell, for the majority of the students were clerks, and they could not return from their offices in time to join the class The class was otherwise a complete success Every Arya felt its utility and a number of gentlemen from outstations expressed a wish to join it. Lala Narayan Dass M A, Extra Assistant Commissioner, who at that time had a sincere and genuine respect for Panditji, highly appreciated the service that he was doing to the community at large through the Mahabhashya class and determined to enroll himself as a student for three months This is significant in itself That a distinguished graduate holding the respectable post of an Extra Assistant should feel inclined to take three months' leave simply for Sanskrit study under Pandit Guru Datta is no small testimony in favour of the excellence of the class and abilities of the Pandit Now, that Pandit Guru Datta is no more in the land of the living, people might say whatever they like in regard to his attainments in Sanskrit, but there is no doubt that during his life-time even the most fastidious critics respected him as a profound Sanskrit scholar Pandit Guru Datta's knowledge of Sanskrit was not only deep but extensive It ranged over a very wide area He could speak

in that language with fluency and felicity of expression and men were simply struck when they saw him lecturing in Sanskrit at the Arya Mandir at Lahore against Mahamandalists, without any pause whatever The Maha-bhashya class did not enjoy a long lease of life, but during the short span of its existence, it did solid good to the students and had it continued to exist for some time more, it would certainly have turned out men of sound knowledge, well-versed in Ashtadhyai

The study of Swami Dayananda's works had produced a wonderful effect on the mind of Panditji He became very calm and sober in views and his mental activity was directed towards the subtle, rather than towards the gross, affairs *Atmik Unnati*, or what is known as spiritual advancement, became the chief aim of his endeavours, he would do nothing that did not directly or indirectly conduce to that end He was, as it were, a *grihasthi* recluse He retired not from the busy haunts of the work-a-day world, yet the world could not influence him Once or twice he is said to have expressed a desire to enter into *Banaprastaha*, so that he might be able to pursue his object without interruption from any quarter, but the thought of his family restrained him from taking such a step Several persons were dependent upon him, and without his support they might starve or be reduced to a miserable plight And he was keenly sensible of this fact, and, therefore, he did not retire into jungle

In April 1889 he was relieved of Professorship in the Government College by Dr Oman who had returned from his leave Pandit Guru Datta, though he drew a handsome pay, had nothing to his credit in the banks, as he gave away to the poor what was left after meeting his family expenses He must do some work, otherwise it was not possible for him to maintain his dependents Several gentlemen advised him to go to the Director of Public Instruction and request him to give him some post This he did not like to do, his object being to hold aloof, as much as possible, from a profession that did not help him in spiritual advancement And what could help him in that direction except a profession which, while securing for him a good monthly income, would enlarge the range of his knowledge in the realm of Spirit? This rare combination could only be met with in the field of religious journalism and Pandit Guru Datta determined to start a Magazine devoted to the discussion of philosophical, metaphysical and theological questions. This determination took a practical turn in the middle of 1889 A periodical under the name of 'Vedic Magazine' was launched into existence The first number appeared in July. The appearance of this high class periodical produced a great stir in the

literary and religious world, the July number being luminous with the most brilliant articles A liberal patronage was extended by the Aryan world and Aryas felt that in the Vedic Magazine they had a strong and powerful exponent of the various features of the Vedic *dharma* In India the public gave a cordial reception to the journal and abroad it was reviewed in highly eulogistic terms by the Press

The 'Vedic Magazine' was a stupendous effort in the direction of religious reform and revival It was intended to meet "the needs of the ever-increasing interest in the Vedas, by presenting translations, abstracts, reviews, and criticisms on different portions of Vedic literature, to picture the interior truths of the Vedic philosophy, so needed in this age of externalism ; to present the *philanthropic* and benevolent religion of the Vedas, in contrast with the *sectarian* or *communitarian*, but not *humanitarian*, religions of the world, to attack time-honoured and ignorance-begotten superstitions, to teach the principles of true reform as distinguished from time-serving and popular policies, to keep alive the pure and simple truths of the Vedas, by presenting controversial articles and reviews, to remove wilful misrepresentations, or sincere misunderstandings of selfish priestcraft, pedantic philologists and shallow materialists" The magnitude of this task can be easily imagined It could not be performed with any degree of success unless one were thoroughly at home in the Vedic literature and in close and intimate touch with contemporary thought. He must be thoroughly familiar with religions of the world, especially those of India. His knowledge in the realm of Philosophy must range over a wide horizon, and he must possess a deep acquaintance with science. This is a killing business, in as much as it taxes the energies of an individual to the utmost, Pandit Guru Datta had chosen this vocation for himself. He alone could satisfactarily perform the various duties connected with it, there being no other man in the Samaj who could lend him any substantial help in it Besides, even if there were, learned contributions could not be secured without monetary payments and that Pandit Guru Datta was not in a position to do, the whole burden lay upon the Pandit himself His 'magazine' must be full of learned articles, worthy of his name and fame. And he must work for it as hard as he could. Lala Lajpat Rai tells us that "he went through all the works of Professor Max Muller, Nayai, Mimansa, Vaisheshaka, and Yoga out of Aryan philosophies, Nirukta and Swami Dayananda's Bhashya on Vedas, Mahabhashya by Patanjali, Manu Smriti, and a host of other books, too numerous to be mentioned here."

The study of so many works threw a strain upon his constitution that it could not bear, and in the latter end of July (1889) he began to complain of "something like electricity going out of him" and in the beginning of August he caught cold This cold was soon followed by cough and fever which continued to increase in intensity till September, notwithstanding the strong efforts made to check them At last he was obliged to remove to hills, Murree was selected as fit place for him to recruit his health He was received there by Sardar Umrao Singh, a sincere and ardent admirer of his and although the best medical advice was procured and every comfort was provided under the hospitable roof of the Sardar Sahib, the disease showed no sign of abatement His constitution, which was exceptionally strong, was undermined during a short stay there The anniversary of the Peshawar Samaj coming off in those days, he made up his mind to join it He could not bear the trouble and inconvenience of such a long journey but, when once his resolution was formed, it was very difficult to prevent him from carrying it into effect He left for Peshawar in spite of the protests of his friends and he did not observe the anniversary as a mere passive spectator, but took an active part in it His speech upon the Vedas was the most brilliant of addresses delivered on the occasion, and he spoke with all the might that he could command The result of this heavy strain was that the disease redoubled its force and immediately after his arrival at Lahore he was thoroughly prostrated, with all energy for work having departed from his body. Throughout October the disease kept increasing in virulence but towards the end of October there were apparent signs of relief And the Pandit himself began to entertain hopes of his recovery That was a time when he ought to have allowed himself perfect rest, but no, he would not sit still He took an active part in the meetings of the Managing Committee, of the D A V. College. Imagine a man reduced to a mere skeleton through constant suffering and disease, precipitating without any discrimination into discussions over public affairs This was the besetting fault of Pandit Guru Datta. He did such things not because he was short-sighted and unaware of consequences of such action but because there was a very strong and powerful impulse from within.

This mental strain brought on extreme lassitude and exhaustion, and he lay for several days on his bed, unable to move out even a small distance. His strength began to decrease and he grew more and more lean every day At such a critical juncture he was removed to Gujranwala and put under the treatment of Dr. Fateh Chand. Pandit Guru Datta remained

at Gujranwala for a good period, the Doctor bestowed special attention upon him but to no avail. The disease had passed that stage in which cure could be effected There was no improvement in the condition of Panditji, on the contrary alarming symptoms developed and in consequence he was brought back to Lahore and accommodated in a Bungalow, specially hired for the purpose.

At Lahore he was treated by Pandit Narayan Dass, a Vaid of repute in the province Pandit Narayan Dass had cured many cases of chronic consumption and his treatment effected improvement in the condition of Pandit Guru Datta, and hopes began to be entertained of his recovery in some quarters but there was an unexpected relapse. Subsequently "a Hakim, named Sher Ali, was called from Jullundhar 'His treatment,' says Mr. Lajpat Rai, "worked wonders and in almost a week Panditji's complete recovery became a matter of days" But this was likely the flicker of the dying flames. There was a relapse "from the effects of which Panditji never recovered"

The morning of the 18th March dawned bright and clear. The sun shone in its full splendour There was not a speck of cloud to be seen in the sky The birds sang joyfully Men went to their daily tasks with light hearts. There was joy all around But there was no joy in the hearts of the Aryas Sorrow was depicted in every face 'No hope no hope,' these words seemed to escape from many lips

Pandit Guru Datta lay prostate on his sick bed Though he was as calm as ever, yet life was slowly ebbing away There was no help No one could interfere with God's ways He must go, his Father is waiting him. He is already beckoning him to come to Him He must obey his Heavenly Father's summons. And our Pandit is not sorry Why should he be sorry Is he not going to join his Divine Father While all around are shedding bitter tears of grief, while the heart-rending cries of the mother are rending the air, while the children's eyes are bedimmed with tears, Pandit Guru Datta is smiling, thinking not of the cares and anxieties of the world

He is not of this world and so he does not regret leaving it. Rather he is glad, for who does not rejoice to go back to his home He has been absent so long. He must hasten now. The day wore on, the pain became almost unbearable, but our hero did not utter any complaint The shadows of the night began to fall. The anxiety of his friends is increasing

Will he be spared to us, they seem to question each other Is our dear Pandit passing away. Yes, he is passing away and there is no power that now can give him back to us The midnight hour struck twelve Now life be-gan to fast ebb away. Pulse was felt every five minutes Every hope was lost now Suddenly the Pandit turned round on his bed and began to recite Vedic Mantras and then asked his friend Bhagat Kemal Das to recite the *Ishopnishad* to him Amidst the chanting of the mantras and the singing of Bhajans, time passed on

One, two, three, four, five, six It was morning again. The morning of the 19th of March It was the last day of Pandit Guru Datta's sojourn on this earth At 7 A M he breathed his last. He died almost in seconds With his death, a star of the first magnitude disappeared from the horizon of the Arya Samaj, leaving an impenetrable gloom behind

The Arya Patrika had a long and touching obituary notice under the heading "Our Loss "

" A man, an uncommon man, a man extraordinary, a true, deep and profound Sanskrit scholar,—a true descendant of the ancient Rishis,—has passed away Pandit Guru Datta Vidyarthi, the pride and ornament of the Arya Samaj, the pride and ornament of his country, the pride of all who value truth and knowledge for their sake, is no more among us. Yes, that noble soul is no more in the flesh We miss him all, young and old, aye, we cannot yet believe the stern fact that he has left us The very magnitude and the uncommon chara cter of our loss helps to keep up the impression that he is yet with us Oh, when shall we see the like of him again! When shall we see again a man who is pervaded and permeated to most remotest fibre of his soul with a desire to disseminate the light of truth,—the eternal principles of the Vedic religion,—with a desire to usher the world once more into the presence of the most High, through His Word and through those who have known and understood His Word ' Oh, Guru Datta Vidyarthi, thine loss at this hour is irreparable In thine own particular sphere thou leavest behind not one man who can take up and do the work that thou wouldst have done

Thine, O young man, was soul truly noble, and thine short career was dazzlingly brilliant, though thou wert unconscious of it And truly and justly so, because thine aims were high and lofty, thou looked to Gautama, Patanjli, Vyas, Yajnavalkya and Swami Dayananda as thy models, and thou wast ever pleased in their company and in their guidance of thee' So noble and so promising, and yet to be cut off so early ' What

hopes had we of thee, and what wouldst thou not have achieved in the cause of truth, if it had pleased the Great Disposer of all things to let thee live longer! But His Will be done! That thine soul is happier infinitely by far now, that it is free from the bonds of flesh, may be true, but for all that we can not but wish that thou hadst lived longer among us! And yet we may not repine, for if it is thine to be born once more before the soul reposes in the bosom of the Most High for years countless, thou shalt surely come to us, with thine powers hundred-fold magnified to advance the cause of truth!

Pandit Guru Datta Vidyarthi took leave of us on the morning of the 19th instant at about half-past seven. He died of consumption, that terrible disease, which is becoming so common in this country. But if the Pandit's career as long as he was blessed with strength environed by a halo of moral grandeur and religious fervor, and was worth our study and imitation, its closing scene was well becoming so noble a soul During the entire period of some six months, during which he was confined to his bed, he was ever calm, serene and unmoved in the midst of his sufferings. Not all his tortures could wring from his heroic soul the slightest expression of inward pain—during the fiercest onslaught of the raging fever which had, as it were, become a part and parcel of his body, he was as dignified and resigned, as in the hours and intervals of temporary relief Yes, he knew how to suffer like a true Aryan that he was He knew how to be resigned to the Will of his great Master and Maker, the more so as he had seen the *rishily* conduct of Dayananda in his last moments, over which he was wont to so rapturously and reverentially dwell whenever he found an opportunity. Who would not covet to be in death and suffering as thou wast, Guru Datta Vidyarthi!

The moment the noble soul had quitted the mortal coil, the sad news, that our dear brother was gone to his Great Father, was known in every quarter and street of the town, where an Aryan lived, and in a couple of hours it had travelled like wild-fire all over the city Notwithstanding that it was not a Sunday, or any other holiday, some five or six hundred men had gathered before the house of our departed brother before it was nine, all sad and gloomy—some dumbfounded and lost in thought at the greatness of the loss, some weeping the tears of bitterness in silence, while others, talking on the accomplishments, many and great, of the noble young man Oh! who could hear unmoved the heart-rending cries of his aged mother? Of all her sons, Guru Datta Vidyarthi alone had been spared to her, and he was

her last child, the child that she had obtained in her declining years! The depth of a mother's love is unfathomable, but her love for a child she has obtained in her advanced years, especially when he is honored of the honored, is still deeper and diviner! Oh! mother—yes, thou art to us more than that, thou, who gavest birth to a noble child like Guru Dutta Vidyarthi,—thine has indeed been a loss whose value no one can realize and feel but a mother! But rest assured that thy son is not lost, he is happy in the bosom of his Creator, or if it is for him to return to the world once again to be entitled to his bliss interminable, he will be a veritable Rishi, who will be the saviour of millions.

At about ten preparations began to be made for conveying the body to the burning ground A good many men in the gathering started the proposal that the deceased might be photographed in his death-slumber, urging that a photograph taken at this time would be pregnant with an invaluable lesson to all, as showing that all human greatness has an ending and that God and His greatness alone are for ever and ever! This proposal was objected to on many important considerations. The proposers again urged that the entire gathering, and the body, while wrapped in flame, might at least be photographed This, though not objected to, was declared as fruitlees, for a photo of the deceased already existed, and those who were really anxious to derive a lesson from the fate of the young man could do so by a contemplation of the facts of his life The procession started at about half past ten. The crowd had now swelled up to about seven hundred men It passed through the *Shah Almi Bazar* and kept increasing with its progress. The shops on both sides of the Bazar were lined with men, who, while admiring the appropriateness of the *bhajans* and Veda Mantras sung and recited by the Samaj *bhajanmandli* and the boys of the D. A V Boarding House, expressed sincere and genuine regret that so able a man, so great a Sanskrit scholar, should have been cut off at the age of twenty-five! Flowers were profusely rained on the bier from the house tops throughtout the Bazar. When after full two hours, after necessary halts, the bier emerged into the open plain, the procession numbered at least one thousand men. It was far past twelve, very nearly it was one, when the body was desposited in the cremation-ground. After the *Vedi* had been prepared according to stated rules and pyre made, the body was cremated in strict accordance with letter of the law. The *samagri*—ghee and all burnt with the body—was worth about sixty rupees. After the body had been fairly consumed, a short prayer, suited to the occasion, was offered up by Lala Hans Raj, and then the people left the burning-ground with the view to bathe and to return to their homes."

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THE TERMINOLOGY OF THE VEDAS.

DEDICATED

TO

THE MEMORY

OF

THE ONLY VEDIC SCHOLAR

OF HIS TIME,

SWAMI DAYANANDA SARASWATI,

BY

HIS SINCERE AND DEVOTED

ADMIRER, THE AUTHOR,

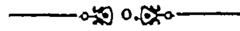
LAHORE :
1st June 1888.

GURU DATTA, VIDYARTHI,

॥ ओ३म् ॥

THE

THE TERMINOLOGY OF THE VEDAS.



THE question of the origin, nature and eternity of *Shabda*—human articulate and inspired speech—has been a very important question in Sanskrit literature The highly philosophical character of this question cannot be doubted, but the peculiar characteristic, which attracts the attention of every Sanskrit scholar, is the all-pervading nature of the influence it exerts on other departments of human knowledge It is not only the *Nairuktikas* and the *Vaiyakaranis*, the grammarians, etymologists and philologists of ancient Sanskrit times, that take up this question, but even the acute and subtle philosopher—the last and the best Sanskrit metaphysician—the disciple of the learned Vyasa—the founder of one of the six schools of philosophy—the religious aphorist Jaimini cannot isolate the treatment of his subject from the influence of this question He runs in the very beginning of his Mimansa (dissertation) into this question and assigns a very considerable part (proportionately) of his treatise to the elucidation of this question. It is not difficult for a reader of modern philology, well-versed in discussions on onomatopœian and other artificial theories of human speech, to perceive the amount of wrangling which such questions give rise to. We have mentioned the position assigned to this question in Sanskrit literature not so much with a view to put an end to all this wrangling, which, perhaps, is unavoidable, but with a view to take up, in a brief way, another and a more practical question involved therein, i e, the question of the interpretaion of Vedic terminology.

Up to this time all the plans that have been adopted for the interpretation of Vedic terminology have been based on some pre-conceived notions The philosophy of the subject requires that these pre-conceived notions should be carefully examined, studied and pruned of the extraneous matter liable to introduce error, whereas new and more rational methods should be sought after and interposed—methods such as may throw further light upon the subject.

To examine, then, the various methods that have up to this time been pursued Briefly speaking, they are three in number, and may, for want of better denomination, be called the Mythological, Antiquarian and Contemporary methods.

Firstly, the Mythological method. This method interprets the Vedas as myths, as an embodiment of simple natural truths in the imaginative language of religious fiction, as a symbolic representation of the *actual* in the *ideal*, as an imbedding of primitive truth in the superincumbent strata of non-essential show and ceremony. Now, in so far as this concretion of thought in mythological network goes, it assumes a comparatively rude and simple stage of human life and experience. From this basis of a primitive savage state it gradually evolves the ideas of God and religion, which no sooner done than mythic period ends It further argues thus .—In the ruder stages of civilisation, when laws of nature are little known and but very little understood, analogy plays a *most important part in the performance of intellectual* functions of man The slightest semblance, or visage of semblance, is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind, in such a period of rude beginnings of human experience, by motions mainly. The wind blowing, the fire burning, a stone falling, or a fruit dropping, affects the senses essentially as moving Now, throughout the range of conscious exertion of muscular power, *will* precedes motion, and, since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellectual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will. The personification of the forces of nature being thus effected, their deification soon follows The overwhelming potency, the unobstructible might, and often the violence, with which, in the sight of a savage, the forces operate, strike him with terror, awe and reverence A sense of his own weakness, humility and inferiority creeps over the savage mind, and, what was intellectually personified, becomes emotionally deified. According to this view, the Vedas, undoubtedly books of primitive times, consist of prayers from such an emotional character addressed to the forces of nature including wind and rain—prayers breathing passions of the savage for vengeance or for propitiation—or, in moments of poetic exaltation, hymns simply portraying the simple phenomena of nature in the personified language of mythology.

Whilst deductive psychology affords these data, right or wrong as they may be, comparative philology and comparative mythology considerably support these views A comparison of the mythologies of various countries shows that the working of human intellect is analogous, that this process of mythification is not only everywhere universal, but coincident. The Scandinavian, Greek and Indian mythologies have no clear line of demarcation, save the accidental one of differentiation due to climatic effects Comparative philology not only admits the universality and coincidence of these phenomena, but traces even phonetic identity in the linguistic garb with which these phenomena are clothed.

The evidence from these three sources—*comparative philology, deductive psychology* and *comparative mythology*—is indeed very great, and we have stated the nature of this method and the evidence upon which its validity depends at much greater length than the short space at our disposal could allow us, so that, for fairness' sake at least, the value and merits of this method may not be under-rated

The results of comparative philology and comparative mythology need not be denied They are the starting-points in our discussion, the assumed axioms in the present subject The *causus belli*, the debatable land lies beyond them, in fact, below them They are the facts—recognized matters of truth How are they to be explained? And like explanations of all other things, here too, there may be alternative explanations, rival hypotheses, parallel theories to confront the same facts and phenomena That mythologies of various countries are similar, may be explained as much on the hypothesis that laws of psychological development are everywhere the same, as on the hypothesis that they are all derived from a common parental system of mythology or religion Phonetic similarities, apart from their doubtful and frequently whimsical character, may analogously be traced to the operation of analogous organs and phonetic laws, or to a common parent language from which all the others are derived Nor can these methods have any further claims to settle the dispute between these rival theories. As methods, they can only discover mythic or phonetic similarities or affinities, but cannot explain them. Even if we leave out of consideration the alternative character of the conclusions arrived at, the explanations possess, considered from the standpoint of inductive validity, a very low specific value We seek the explanation not from a fact already known to exist—we only inferentially assume a fact to have existed, whilst we are at the same time assuming the validity of our inference The assumed fact, from which the desired explanation is sought, is not inferred from any independent evidence, but is itself a link in the self-returning series of concatenated facts Further, the growth of mythology is deductively inferred from some psychological data It might as easily have been inferred as a degenerate, crippled, and then stitched and glossed remnant of a purer and truer religion. An author has well spoken of the degeneracy of things including doctrines pre-eminently, if left alone Nor is this fact in any way an obscure one to the student of the history of church dogmas and opinions Who does not know of religious practices primarily designed to meet certain real wants, degenerating, after a lapse of time on the cessation of those wants, into mere ceremonies and customs which are regarded, not as accidents, but as essentials? Mythologies, as well as mythic practices, then, may arise either as products of human imagination working under subdued intellect and petrified reason, or, as an outgrowth of a distorted remnant of a purer and truer form of religion.

There is not one hypothesis in connection with this subject that has not a counter-hypothesis, not one theory whose claims are not met

with by a rival theory. Independently of the vague character of these hypotheses—the philological and mythological ones—the uncertainty of the conclusions deduced from them cannot be lost sight of. Like the conclusions arrived at by Mr. Pocock in his 'India in Greece,' wherein he traces the origin of all Greek geographical names to Sanskrit Indian names, and whereby he infers the colonization of Greece by the Indians, the conclusions arrived at according to the aforesaid hypothesis constitute one full chain of circular reasonings continually returning into themselves Admitting the cognate relation that exists between the Greek and Sanskrit languages it must follow that Greek names of localities must bear a remote and far-fetched, as contrasted with a direct and palpable, identity to Indian names of localities The colonization of Greece by the Indians is *not the* just conclusion to be drawn from the specific topographical relations, which Mr Pocock has traced, independently of the common origin of Greek and Sanskrit languages The identity of Greek and Sanskrit stock is a general formula which cannot be any further proved by such specific connections The fact of the identity of several systems of mythologies and languages also leads to a distinct general proposition—the uniformity of human nature. Beyond the value of this general proposition, the specific mythological and philological facts have no independent value Their value is subsumed in the general proposition. These particular propositions, when right, *cannot add* to the value of the general proposition which they go to form, but, when wrong, they *can materially vitiate* the truth of the general proposition A conclusion based upon the legitimacy of a *general* order of nature, or a *universal* law, can derive no real independent logical strength from the enumeration of particular instances of such order or law, all similar in kind. All the remarks that have been made above may in one sense be considered to bear upon the question of comparative mythology in general, as having no distinct individualized influence on the terminology of the Vedas There is one other point, however, which comes directly into contact with the mythological theory as concerned with the terminology of the Vedas Mythology, as already remarked, is the symbolization of human thought in the concrete. The contrast, therefore, of mythology with the abstract is the widest and the most thorough-going.

Philosophy, as analysed by Herbert Spencer, has for its object the elucidation of *ultimate* truths or laws These truths, in so far as ultimate, must be the *most general* The wider the group of individual facts that a law covers, or the greater the distance of the ultimate law from the minute sub-laws covering a very limited and primary area, the more abstract and the less concrete does its expression become Philosophy and mythology, therefore, stand contrasted—completely contrasted to one another in this respect Philosophy is abstract, expressed in general terms and ultimate formula, mythology is concrete, expressed in gross material terms representing primary objects and phases of

objects. Nothing, therefore, is so completely subversive of the value of the mythological method as the existence of philosophy and philosophic ideas in the Vedas That the Vedas are books of philosophy and not of mythology must not be admitted merely because a well-known professor and scholar of Sanskrit acknowledges that the germ of human thought and reason lies in the Vedas, whereas, according to him, its culmination lies in the philosophy of Kant, but on other and more trustworthy bases and authorities The growth of philosophy in Sanskrit literature is earlier than the growth of mythology The Upanishads and the Darshanas, which are professedly books of philosophy and confessedly nearer to the Vedas, chronologically preceded, and not followed, the Puranas, the embodiment of mythological literature of India It was philosophy that was evolved from the Vedas, and not mythology In the history of Indian literature, at least, it is not mythology that gives birth to philosophy, but philosophy that precedes mythology How far mythology may rise as an out growth and a distorted remnant of a purer and truer form of religion or philosophy, might perhaps now have been rendered more evident. Now the six schools of philosophy are, all of them, based on the Vedas, and support themselves by direct quotations from the Vedas Not only, then, has philosophy been evolved from the Vedas, but substantially, drawn out and evolved or developed subsequently There is one, and only one objection that can be raised against the above views It is that the different portions of the Vedas belong to different epochs, for, whilst some portions are mythological, others are decidedly philosophical We would not here say what is already well-known, that, however it may be, not one line of the Vedas is later than the Darshanas or the Upanishads, not to speak of the Puranas Howsoever greatly wide apart may be the epochs assigned to the various portions of the Vedas, no stretch of artificial reasoning can make them coincide with the Puranic period Independently of these considerations, which are important however, the very assignment of different epochs to the Vedas proves the insufficiency and partial character of the mythological system. The truth of the mythological system lies in the isolations of the portions of the Vedas It is not the Vedas as a whole that furnish an illustration of this method, but in part. But what reason have we to isolate these portions or to split up the homogeneous mass into two? Simply this, that they belong to two distinct epochs. Now the assertion that the portions belong to two distinct epochs, is itself grounded upon the insufficiency of the mythological method. If they could interpret the whole of the Vedas by the one mythological method, there could be no need of separating them This they could not, and therefore the isolation The justification of the partial character of the mythological method depending upon the correctness of the assignment of the various epochs, such assignment has no authority save the insufficiency of the mythological method. Thus, then, is the partial character of the mythological

method unconsciously regarded as self-sufficient The first method, then, out of the three enumerated in the beginning of this subject, considered independently, proves insufficient, considered in conjunction with philology, fares no better, and lastly, fails in contrast with the philosophic character of the Vedas We will now consider the second method.

One of the most successful methods of unravelling ancient literary records is the antiquarian or the historical method. It consists in approximating, in so far as possible for the interpretation and explanation of the records in hand, to the books and general literature of the period to which it belongs For the obvious reason that direct evidence is always to be preferred to second-hand information, this method is next in value to none, but to the direct evidence of the senses. Now, in so far as in historical research, where the study of the past epoch is concerned, one has inevitably to fall for information on the literature and historical record of the period with which he is concerned, an examination of the conditions, which render such evidence valid and a labour on it no unfruitful task, is essential to establish the canons of historical research The veracity of our knowledge of past events depends upon two factors on this method, firstly, on the faithfulness of the records we obtain of the event or events of the period; and secondly, on the faithfulness of our interpretation of the records We would forego an analysis of the first factor as this factor is amenable, for the estimation of its evidence, to laws which do not come within the compass of our subject The interpretation of the records is what directly concerns us.

The excellence of the historical or the antiquarian method lies in the fact that it renders our interpretation of past records less liable to error. And the reason may be thus explained. Language, like all other things that live or are of organised growth, is subject to constant variations, to variations, depending partly on the laws of development of phonetic organs, partly on external circumstances of fusion and introduction of foreign languages, and partly on the laws of the evolution of human thought itself. Owing to this and many other causes, all living languages are daily undergoing changes, which accumulate and appear after a sufficiently long interval to have created very different, though cognate, languages Any thing, thought or philosophic system that is invested with linguistic garb, therefore, requires for its correct interpretation that the laws which govern those linguistic variations and the variations of the sense of words should be carefully studied Otherwise, our interpretation would suffer for misconception and anachronism. To take a concrete example, let us consider the case of the Roman Republic In the time of the Roman Republic, when public press was unknown, news

unheard of, locomotive engines undreamt, and other means that engender or facilitate the communication of indelible impression of human thought or reason, unthought of, and when Forum was the only place of resort for all audience, and oratory had a totally different meaning from that of modern times, the Senate signified a different institution from what it now is, Republic or democracy of the people—the people then existing—was what would be to us something like oligarchy, though very different from it in many essential features. Now a reader studying the literature of the period corresponding to the Roman Republic would find his information of the period incommensurate with facts, if, on account of his being unguided in his studies, the words Democracy, Republic, and the like, were to call forth before his mind what they now signify. Such a knowledge would be inconsistent with itself, a medley of two epochs, and would be such as, on critical examination, would be termed sheer nonsense.

Thirdly, the Contemporarian method. The applications of this method in the domain of history are, beyond doubt, various and most important. But not the less important are its applications in the fixing of the dates, or the succession of periods, of the Puranas, the Darshanas, the Upanishads, Manu, the Ramayana, the Mahabharata, and so on. Various professors have fruitlessly tried to fix dates of these writings by searching in them, in most cases in vain, for any well-established consistent historical facts. But far more important in the fixing of these dates is the knowledge of historical evolution of Sanskrit literature. The Sanskrit of the Puranas is so different from the Sanskrit of the Mahabharata, and that of the Darshanas, which again is so different from that of the Upanishads, that a clear line of demarcation in each case is easily laid down. The one cannot be confounded with the other.

It is a matter of great surprise and wonder that in the case of the Vedas the method, whose merits are so evident and obvious, and which is so well recognised in the domain of history, should not have been applied, or, so loosely and carelessly applied as to render modern interpretations of the Vedas by some very well-known professors of Sanskrit simply unintelligible and absurd.

In the case of the Vedas the learned professors of Sanskrit, whose versions of the Vedas are so extant, have all derived their inspirations from the commentaries on the Vedas by Mahidhara, Ravana and Sayana, writers of a period decidedly very much later than that of the Vedas, and only well coinciding with our own time. These writers themselves were as much ignorant of the terminology of the Vedas, as we are. Their interpretations of Vedic terms, according to their meanings extant in their own times, were as wrong as would be those of words like democracy in our studies concerning ancient Rome. Mahidhara and Sayana fare in no way better than ourselves. It seems astonishing that in adopting the interpretation of the Vedas by Sayana and Ravana, our modern professors of Sanskrit

should have forgotten the invaluable maxim that the nearer we approximate to the literature of the period to which the Vedas belong for their interpretation, the greater would be our chances of the interpretation being more probable and more correct According to the date assigned by these professors to the Vedas, their interpretation of the Vedas would be based on the literature of a period so heterogeneous to the time and spirit of the Vedas as to give rise to nothing but confusion and error

To the view of any impartial reader, who has studied the investigations of Goldstucker on this point the whole fabric of dates crumbles to dust and the whole system of modern recognized chronology is easily upset According to the best [and they are, as a matter of fact, the worst] authorities on the subject no writings of date anterior to five or six thousand years before Christ seem to have existed. The whole world seems to have been circumscribed within 8,000 years The whole region of the intellectual activity of man seems to have been focussed in the 6,000 years before Christ.

Irrespective of these views let us come directly to the subject of the Vedas The Shatapatha and the Nirukta are confessedly books of much anterior date to the commentaries of Sayana, Ravana and Mahidhara We should rather resort to them and the Upanishads than to the times of Puranas, of Ràvana and of Mahidhara, for the interpretation of the Vedas.

The Upanishads inculcate monotheism Where, in the Upanishads or the Shatapatha, do Indra, Mitra and Varuna signify the deities and not the Deity? The Nirukta even lays down explicit rules on the terminology of the Vedas which are, as yet, quite unheeded by the modern professors

The Niruktakàra, in the very beginning of his book, forcibly inculcates that the terms used in the Vedas are *Yaugika* (possessing derived meaning) as contrasted with *Rudhis* (terms having conventional, arbitrary or concrete meaning) We will, on some future occasion, quote at full length from the Nirukta, and render a better exposition of this doctrine Here, however, we have simply said what the main assertion of the Nirukta is This assertion is supported by the Mahabhashya and other older books on the subject, including Sangraha

If the main line pursued in discussing the question of the Terminology of the Vedas be correct the conclusion we have arrived at leads to the following inquiry.—

What is the opinion of ancient Vedic scholars on the subject? Are the authors of the Nirukta the Nighantu the Mahabhàshya and the Sangraha, and other old commentators, at one with the modern commentators, *i e*, Rávana, Sayana, Mahidhara and others, who have, of

late, followed the same line, or, are they at variance with the modern writers? That, if they differ, reliance must be placed upon old commentators, the preceding remarks would have made clear Let us then examine the views of ancient writers on this subject

Speaking broadly, then, three classes of words are used in the Sanskrit language, the *yaugika*, the *rurhi* and the *yoga rurhi* words A *yaugika* word is one that has a *derivative* meaning, that is, one that only signifies the meaning of its root together with the modifications effected by the affixes In fact, the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word These being known, no other element is needed to complete its sense Speaking in the language of modern logic, the word is all *connotation*, and by virtue of its connotation determines also its denotation A *rurhi* word is the name of a definite concrete object, or answers to a definite concrete technical sense, not by virtue of any of its connotations but by virtue merely of an arbitrary principle In the case of a *yaugika* word, we arrive at the name of an object by what may be called the process of generalisation We see, taste, touch, smell, and operate upon the object by the multifarious means man possesses of investigating properties of sensible objects, we compare the sensible impressions it yields with sensible impressions already retained in our minds and constituting our past knowledge, we detect similarities between the two, and thus get a *general* or a *generic* conception To this generic conception we give an *appropriate* name by *synthetically* arriving at it from a *root*, a primitive idea or ideas The word, therefore, thus ultimately formed, embodies the whole history of the intellectual activity of man In the case of a *rurhi* word, the process is far different We do not generalise Nor is, therefore, any synthesis required there We only roughly discriminate one object or class of objects from other objects, and *arbitrarily* place a phonetic *postmark*, as it were, upon it An individual, to roughly discriminate him from others, is arbitrarily called John, another, Jones, so an object is arbitrarily denominated *Khatva*, another *Mala*, and so on Here, we only discriminatively specify the object we are naming, without coming into general contact with it

A third class of words, *yoga-rurhi*, is one in which two words are synthetically combined into a compound, denoting a third object by virtue of the combination of these two words Such words express any relation, or interaction of phenomena The *Kamala* stands, for instance, in the relation of the *born* to *mud*, the *bearer*, hence *kamala* is denominated as *pankaja*, (*panka*, the mud, and *ja* signifying to bear)

Now the author of the Mahabhâshya maintains that the Vedic terminology is all *yaugika*.

"*Nama cha dhatujamah Nirukte Vyakarane Shakatasya cha tokam* "*Naigama rurhi bhavam hi susadhu*"—Mahabhashya, Chap, iii, Sect iii, Aph i

Which means —

Etymologically speaking, there are three classes of words, the *yaugika*, the *rurhi* and the *yoga-rurhi* But the authors of the *Niruktas*, Yaska and others, and Shákatáyana, among the grammarians, believe all the words to be derived from *dhátus*, that is, believe them to be *yaugikas* and *yoga-rurhis*, and *Pánini* and others believe them to be *rurhis* also But *all* the *Rishis* and *Munis*, ancient authors and commentators, without exception, regard Vedic terms to be *yaugikas* and *yoga-rurhis* only, and the *laukika* terms to be *rurhis* also

The above is a clear and definite statement of the Mahabhashya to the effect that the Vedic terms are all *yaugikas* It is not difficult to prove by numerous and long quotations from Nirukta, Sangraha and other older writings, that all of them agree as to the nature of the Vedic terms

Without going, then, into the details of this subject, it may be assumed that the Vedic writers of older epochs do not agree with those of modern times

It is a strange thing to find our modern professors of Sanskrit, well-versed philologists, and professed antiquarians so forcibly asserting the value of the "Antiquarian Method," and yet blundering at the very outset of this momentous question

After the remarks we have made, it is not suprising to find that our modern scholars should think of finding mythological data in the Vedas, or, of having come across the facts of ruder bronze age, or *golden* age, in that "book of barbaric hymns,"

THE
TERMINOLOGY OF THE VEDAS.
AND
EUROPEAN SCHOLARS.

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THE TERMINOLOGY OF THE VEDAS*

AND

European Scholars.

With us, the question of the terminology of the Vedas is of the highest importance, for, upon its decision will depend the verdict to be passed by the future world respecting the great controversy to rage between the East and the West concerning the supremacy of the Vedic Philosophy And even now, the determination of this question involves issues of great value For, if the Vedic philosophy be true, the interpretations of the Vedas, as given at present by Professor Max Müller and other European scholars, must not only be regarded as imperfect, defective and incomplete, but as altogether false Nay, in the light of true reason and sound scholarship, we are forced to admit their entire ignorance of the very rudiments of Vedic language and philosophy We are not alone in the opinion we hold Says Schopenhauer—

"I add to this the impression which the translations of Sanskrit works by European scholars, with very few exceptions, produce on my mind I cannot resist a certain supspicion that our Sanskrit scholars do not understand their text much better than the higher class of school boys their Greck or Latin"

It will be well to note here the opinion of Swami Dayananda Saraswati, the most profound scholar of Sanskrit of his age, on the subject He says —"The impression that the Germans are the best Sanskrit scholars, and that no one has read so much of Sanskrit, as Professor Max Müller, is altogether unfounded Yes, in a land where lofty trees never grow, even *ricinus communis* or the castor-oil plant may be called an oak The study of Sanskrit being altogether out of question in Europe, the Germans and Professor Max Müller may there have come to be regarded as highest authorities

I came to learn from a letter of a principal of some German University, that even men learned enough to interpret a Sanskrit letter

* A paper of this name was submitted to the public by the writer early in 1888 but it was necessarily brief and incomplete It has now been thought advisable to give to the same thoughts and principles a new garb, more suited to the requirements of the reading public of the present day, to amplify the same truths by interesting illustrations, and to supplement them by others that are necessary to complete the treatment of the subject

are rare in Germany I have also learnt from the study of Max Müller's 'History of Sanskrit Literature' and his comments on some *mantras* of the Veda, that Professor Max Muller has been able only to scribble out something by the help of the so-called *tikas*, or paraphrases of the Vedas, current in India "*

It is this want of Vedic scholarship among European scholars, this utter ignorance of Vedic language and philosophy that is the cause of so such misimpression and prejudice even in our own country. We are, indeed, so often authoritatively told by our fellow-brethren who have received the highest English education but are themselves entirely ignorant of Sanskrit, that the Vedas are books that teach idol-worship or element worship, they contain no philosophical, moral or scientific truths of any great consequence, unless they be the commonest truisms of the kitchen. It is, therefore, a matter of greatest concern to learn to attach proper value to the interpretations of these European scholars We propose, therefore, to present a rough outline of those general principles according to which Vedic terms should be interpreted, but which European scholars entirely ignore, and hence much of the misinterpretation that has grown up.

In the discussion of philosophical subjects, pre-conceived notions are the worst enemies to encounter They not only prejudicially bias the mind, but also take away that truthfulness and honest integrity from the soul, which alone are compatible with the righteous pursuit and discernment of TRUTH In the treatment of a question, such as the estimation of the value of a system of philosophy or religion, extreme sobriety and impartiality of the mind are required Nor is it to be supposed that a religious or philosophical system can be at once mastered by a mere acquaintance with grammar and language. It is necessary that the mind should, by an adequate previous discipline, be raised to an exalted mental condition, before the recondite and invisible truths of Man and Nature can be comprehended by man. So is it with Vedic philosophy One must be a complete master of the science of morals, the science of poetry, and the sciences of geology and astronomy†, he must be well-versed in the philosophy of *dharma*, the philosophy of characteristics, the doctrines of logic or the science of evidence, the philosophy of essential existences, the philosophy of *yoga*, and the philosophy of *vedanta* ‡, he must be a master of all these and much more before he can lay claims to a rational interpretation of the Vedas

* Sattyarth Prakasha, 3rd Edition, page 278

† These are the well known six Vedangas —1 Shiksha, 2 Vyakarana, 3 Nirukta, 4 Kalpa 5 Chhánda, and 6 Jyotisha

‡ These are the well known six Upangas or Darshanas —1 Purva Mimansa, 2 Vaisheshika, 3 Nyaya, 4 Sánkhya, 5 Yoga, and 6 Vedánta

Such, then, should be our Vedic scholars—thorough adepts in science and philosophy, unprejudiced and impartial judges and seekers after truth But if impartiality be supplanted by prejudice, science and philosophy by quasi-knowledge and superstition, and integrity by motive, whereas predetermination takes the place of honest inquiry, truth is either disguised or altogether suppressed.

Speaking of the religion of the *Upanishads* and the Bible, says Schopenhauer, who has 'washed himself clean of all early-engrafted Jewish superstitions, and of all philosophy that cringes before these superstitions' —

" In India, our religion (Bible) will now and never strike root , the primitive wisdom of the human race will never be pushed aside by the events of Galilee On the contrary, Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking "

Let us now see what Professor Max Müller has to say against the remarks of this unprejudiced, impartial philosopher. He says —

"Here again, the great philosopher seems to me to have allowed himself to be carried away too far by his enthusiasm for the less known He is blind to the *dark side of the Upanishat* , and he wilfully shuts his eyes against the bright rays of eternal truths in the Gospel, which even Ram Mohan Roy was quick enough to perceive, behind the mist and clouds of tradition that gather so quickly round the sunrise of every religion."

With the view that the Christianity of Max Müller may be set forth more clearly before the reader, we quote the following from the " History of Ancient Sanskrit Literature", p. 31, 32 —

" But if India has no place in the political history of the world, it certainly has a right to claim its place in the intellectual history of mankind The less the Indian nation has taken part in the political strugglеss of the world and expended its energies in the exploits of war and the formation of empire, the more it has fitted itself and concentrated all its powers for the fulfilment of the important mission reserved to it in the history of the East History seems to teach that the whole human race required a gradual education, before in the fulness of time, it could be admitted to the truths of Christianity All the fallacies of human reason had to be exhausted, before the light of a higher truth could meet with ready acceptance The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life After the primeval physiolatry which was common to all members of the Aryan family, had, in the hands of a wily priesthood, been changed into an empty idolatry, the Indians alone, of all the Aryan nations, produced a new

form of religion, which has well been called subjective, as opposed to the more objective worship of Nature That religion, the religion of Buddha, has spread far beyond the limits of the Aryan world, and, to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race But, in the sight of Him with whom a thousand years are but as one day, that religion, like all the ancient religions of the world, may have but served to prepare the way of Christ by helping through its very errors, to strengthen and to deepen the ineradicable yearning of the human heart after the truths of God."

Is not this Christian prejudice? Nor is this with Max Müller alone Even more strongly does this remark hold good of Monier Williams, whose very object in writing the book known as "Indian Wisdom" is to caricature the Vedic religion, which he calls by the name of "Brahmanism," and to hoist up Christianity by the meritorious process of deliberate contrasts Writes Monier Williams —

"It is one of the aims, then, of the following pages to indicate the points of contrast between Christianty and the three chief *false religions* of the world, as they are thus represented in India." (Monier Williams' Indian Wisdom, Introduction, p. XXXVI.

Speaking of Christianity and its claims 'as supernaturally communicated by the common Father of mankind for the good of all His creatures,' he says —

"Christianity asserts that it effects its aim through nothing short of an entire change of the whole man, and a complete renovation of his nature. The means by which this renovation is effected may be described as a kind of *mutual transfer* or *substitution*, leading to a reciprocal interchange and co-operation between God and man's nature acting upon each other. Man—the Bible affirms—was created in the image of God, but his nature became corrupt through a taint, derived from the fall of the first representative man and parent of the human race, which taint could only be removed by a vicarious death."

"Hence, the second representative man—Christ—whose nature was divine and taintless, voluntarily underwent a sinner's death, that the taint of the old corrupted nature transferred to him might die also But this is not all. The great central truth of our religion lies not so much in the fact of Christ's death as in the fact of His *continued life* (Rom. viii 34). The first fact is that He of His own free-will died; but the second and more important fact is that He rose again and lives eternally, that He may bestow life for death and a participation in His own divine nature in place of the taint which He has removed."

"This, then, is the reciprocal exchange which marks Christianity and distinguishes it from all other religions—an exchange between the personal man descended from a corrupt parent, and the personal God-made man and becoming our second parent We are separated from a rotten root, and are grafted into a living one. We part with the corrupt will, depraved moral sense, and perverted judgment inherited from the first Adam, and draw re-creative force —renovated wills, fresh springs of wisdom, righteousness, and knowledge—from the ever-living divine stem of the second Adam, to which, by a simple act of faith, we are united In this manner is the grand object of Christianity effected Other religions have their doctrines and precepts of morality, which, if carefully detached from much that is bad and worthless, may even vie with those of Chirstianity But Christianity has, besides all these, what other religions have not—a personal God, ever living to supply the free grace or regenerating spirit by which human nature is re-created and again made God-like, and through which man, becoming once again 'pure in heart,' and still preserving his own will, self-consciousness and personality, is fitted to have access to God the Father, and dwell in His presence for ever" (Monier Williams' Indian Wisdom, Introduction, P. XL—XLI,)

Again, speaking of "Brahmanism," he says :—

"3 As to Brahmanism, we must in fairness allow that, according to its more fully developed system, the aim of union with God is held to be effected by faith in an apparently personal God, as well as by works and by knowledge. And here some of the lines of Brahmanical thought seem to intersect those of Christianity. But the apparent personality of the various Hindu gods melts away, on closer scrutiny, into a vague spiritual essence It is true that God becomes man and interposes for the good of men, causing a seeming combination of the human and divine—and an apparent interchange of action and even loving sympathy between the Creator and His creatures But can there be any real interaction or co-operation between divine and human personalities when all personal manifestations of the Supreme Being—gods as well as men—ultimately merge in the Oneness of the Infinite, and nothing remains permanently distinct from Him? It must be admitted that most remarkable language is used of Krishna (Vishnu), a supposed form of the Supreme, as the source of all life and energy (see pp. 144—148 and see also pp 456, 457), but, if identified with the One God, he can only, according to the Hindu theory, be the source of life in the sense of giving out life to reabsorb it into himself If, on the other hand, he is held to be only an incarnation or manifestation of the Supreme Being in human form, then, by a cardinal dogma of Brahmanism, so far from being a channel of life, his own life must be derived from a higher source into which it must finally be merged, while his claim to divinity

can only be due to his possessing less of individuality, as distinct from God, than inferior creatures" (Monier Williams' Indian Wisdom, Introduction, P. XLIV—XLV.)

And lastly, in conclusion, he says —

"It is refreshing to turn from such unsatisfying systems, however interspersed with wise and even sublime sentiments, to the living energizing Christianity of European nations, however lamentably fallen from its true standard, or however disgraced by the inconsistencies and shortcomings of nominal adherents—possessors of its name and form without its power."

"In conclusion, let me note one other point which of itself stamps our religion as the only system adapted to the requirements of the whole human race—the only message of salvation intended by God to be gradually pressed upon the acceptance of all His intelligent creatures." (Monier Williams' Indian Wisdom, Introduction, p XLV.)

It is clear, then, that Professor Monier Williams is labouring under hard Christian prejudices, and cannot be viewed in any way as an unprejudiced, impartial student of the Vedas No wonder, then, if modern sophisticated philology, propped by the entire ignorance of the laws of interpretations of Vedic terms, and fed by the prejudices of Christian superstitions, should raise its head against Vedic philosophy, and gain audience among European Christian nations or deluded educatad natives of India who possess the high merit of being innocent of any knowledge of Sanskrit language or literature.

But now to the subject The first canon for the interpretation of Vedic terms, which is laid down by Yaska, the outhor of Nirukta, is that the Vedic terms are all *yaugika** The fourth section of the first chapter of Nirukta opens with a discussion of this very subject, in which Yaska, Gargya, Shakatayana and all other Grammarians and Etymologists unanimously maintain that Vedic terms are all *yaugika* But Yaska and Shakatayana also maintain that *rurhi*† terms are also *yaugika* inasmuch as they were originally framed from the roots whereas Gargya maintains that only the *rurhi* terms are not *yaugika* The section concludes with a refutation of the opinion of Gargya, establishing it as true that all terms, whether Vedic

* A *yaugika* term is one that has a derivative meaning, that is, one that only signifies the meaning of its root together with the modifications effected by the affixes In fact, the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word. The word is purely connotative

† A *rurhi* term is the name of a definite concrete object, where the connotation of the word (as structurally determined) gives no clue to the object denotad by the word Hence, it means a word of arbitrary significance.

or *rurhi*, are *yaugika* It is on this authority of Nirukta that Patanjali expresses, in his Mahabhàshya, the same opinion, and distinguishes the Vedic terms from *rurhi* terms by the designation of *naigama* Says Patanjali,—"नाम चधातुजमाह निरुक्ते व्याकरणे शकटस्य चतोकम्," and a line before this,—नैगम रूढिभवं हि सुसाधु." Chap III Sect iii Aph I.

The sense of all this is, that all the *Rishis* and *Munis*, ancient authors and commentators without exception, regard all Vedic terms to be *yaugika*, whereas some *laukika* terms are regarded by some as *rurhi* also

This principle, the European scholars have entirely ignored, and hence have flooded their interpretations of the Vedas with forged or borrowed tales of mythology, with stories and anecdotes of historic or pre-historic personages Thus, according to Dr Muir,*the following historical personages are mentioned in the Rig Veda, *viz*—the *Rishis* Kanvas, in I 47 2, Gotamas, in i 71 16, Gritsamadas, in ii 39 8; Bhrigavas, in iv 16 23, and Vrihaduktha, in x 54 6 But what is the truth ! The words Kanva and Gritsa only signify learned men in general (see Nighantu iii 13), the word Bhrigavah only signifies men of intellect (see Nighantu, v 5) The word Gotama signifies one who praises, and Vrihaduktha is simply one whose *ukthas*, or knowledge of natural properties of objects, is *vrihat* or complete It is clear, then, that if this principle is once ignored, one is easily landed into anecdotes of historical or pre-historic personages The same might be said of Max Muller discovering the story of *Shunah shepa* in the Rig Veda. Shepa, which means "contact," (Nirukta iii, 2—शेप :शपतेस्पृशति कर्म्मणो), being suffixed to शुन: or श्वन्, which means knowledge, (श्वा श्वसते: शवतेर्वा गतिकर्म्मण: स्यात्), means one who has come into contact with knowledge, *i e*, a learned person It shall appear, in the progress of this article, how *mantra* after *mantra* is misinterpreted by simply falsifying this law of *Nirukta*

To an unprejudiced mind, the correctness of this law will never be doubtful. For, independently of the authority of *Nirukta*, the very antiquity of the Vedas is a clear proof of its words being *yaugika* And even Professor Max Muller, in his mythological moods, is compelled to confess, at least concerning certain portions of the Vedas, that their words are *yaugika* Says he —

"But there is a charm in these primitive strains discoverable in no other class of poetry Every word retains something of its radical meaning, every epithet tells, every thought, in spite of the most

* Muir's Sanskrit Texts, Vol III, pp 232—234.

intricate and abrupt expressions, is, if we once disentangle it, true, correct, and complete" (Max Muller's History of Ancient Sanskrit Literature, Page 553)

Further again, says Max Müller —

"Names are to be found in the Vedas, as it were, in a still fluid state They never appear as *appellatives*, nor yet as *proper* names, they are organic, not yet broken or smoothed down" (Ibid p 755)

Can there be any thing clearer than this? The terms occurring in the Vedas are *yaugika*, because " they never appear as appellatives, nor yet as proper names," and because "every word retains something of its radical meaning" It is strange to find that the self-same Max Muller, who has perceived the *yaugika* character of words in some *mantras* of the Vedas, should deny the same characteristic in other portions of the Vedas Having said that words are *yaugika* in these "primitive strains" the Vedas, he proceeds to say —

" But this is not the case with all the poems of the Vedas It would be tedious to translate many specimens of what I consider the poetry of the secondary age, the Mantra period These songs are generally intended for sacrificial purposes, they are loaded with technicalities, their imagery is sometimes more brilliant, but always less perspicuous, and many thoughts and expressions are clearly borrowed from earlier hymns" (Ibid, p. 558.)

This he calls the *Mantra* period The "primitive strains" belong to what is called the *Chhandas* period He describes the characteristics of the *Chhandas* period, as distinguished from the *Mantra* period that has been above described, thus "There is no very deep wisdom in their teaching, their laws are simple, their poetry shows no very high flights of fancy, and their religion might be told in a few words But whatever there is of their language, poetry and religion, has a charm which no other period of Indian literature possesses, it is spontaneous, original and truthful" (Ibid, p 526.)

Professor Max Muller quotes Rig Veda, VII 77, as a specimen hymn of the *Chhandas* period Says he —

" This hymn, addressed to Dawn, is a fair specimen of the original simple poetry of the Veda It has no reference to any special sacrifice, it contains no technical expressions, it can hardly be called a hymn, in our sense of the word It is simply a poem, expressing without any effort, without any display of far-fetched thought or brilliant imagery, the feelings of a man who has watched the approach of the dawn with mingled delight and awe, and who was moved to give utterance to what he felt in measured language" (Ibid, p 552)

From these quotation it will be clear that Professor Max Müller regards different portions of the Vedas belonging to different periods. There are some earlier portions, (according to Max Muller's highly accurate calculations, the very exactness and infallibility of which Gold-

stucker bears ample testimony to) which he calls as belonging to the *Chhandas* period The word *Chhandas*, in *laukika* Sanskrit, means spontaneity Hence he regards *Chhandas* period to be the one the hymns of which period only teach common things, are free from the flight of fancy and are the spontaneous utterances of a simple (foolish) mind The *Mantra* period (2,900 years older) is full of technicalities and descriptions of elaborate ceremonies Now we ask what proof has Max Muller given to show that the different portions of the Vedas belong to different periods His proofs are only two *Firstly*, the ill-conceived, confused idea of the difference between *Chhandas* and *Mantra*, and *secondly*, the different phases of thought represented by the two portions

We will consider each of these reasons in detail

Says Yàska—

मन्त्र मननात् छन्दांसि छादनात् स्तोमः स्तवनात् यजुर्यजते :—सामसंमितमृचा ॥ निरु० ७। १२ ॥ It means that there is no difference in the meaning of *mantra* and *Chhandas* The Veda is called the *Mantra*, as through it one learns the true knowledge of all existences The Veda is also called the *Chhandas* as it removes all ignorance, and brings one under the protection of true knowledge and happiness Or, more explicitly still, we read in *Shatapatha*, VIII 2,

-छन्दांसि वैदेत्रा वयोनाधश्छन्दोभिर्ह्यदिसर्वंवयुनंनद्ध

"The *mantras* are called *Chhandas*, for a knowledge of all human conduct is bound up with them It is through them that we learn all righteous conduct" The *yaugika* sense of the words will also lead to the same conclusion *Mantra* may be derived from the root *man*, to think, or *matri*, to reveal the secret knowledge Panini thus derives the word *chhandas* चन्देरादेश्चछः * *Chhandas* is derived from the root *chadi* to delight or illumine *Chhandas* is that, the knowledge of which produces all delight, or which illumines every thing, *i e*, reveals its true nature

The second reason of Max Muller, for assigning different periods to different portions of the Vedas, is that there are two different phases of thought discoverable in the Vedas The one is the truthful and simple phase of thought which corresponds to his *chhandas* period The other is the elaborate and technical phase of thought that corresponds to his *mantra* period But what proof has Max Muller to show that the hymns of his secondary period are full of elaborate and technical thought? Evidently this, that he interprets them thus If his interpretations were proved to be wrong, his distinction of the two periods will also fall to the ground Now, why does he interpret the hymns of the *mantra* period thus? Evidently

* Unadi Kosha, iv 219.

because, on the authority of Sàyana and Mahidhara, he takes the words of those hymns to signify technicalities, sacrifices, and artificial objects and ceremonies, or, in other words, he takes these words not in their *yaugika*, but in their *rurhi* sense. It is clear, then, that if Max Muller had kept in view the canon of interpretation given in Nirukta, that all Vedic words are *yaugika*, he would not have fallen into the fallacious anachronism of assigning different periods to different parts of the Vedas

But there is another prejudice which is cherished by many scholars evidently under the impression of its being a well-recognised scientific doctrine It is, that in the ruder stages of civilization, when laws of nature are little known and but very little understood, when mankind has not enough of the experience of the world, strict methods of correct reasoning are very seldom observed On the other hand, analogy plays a most important part in the performance of intellectual functions of man The slightest semblance or visage of semblance is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind in such a period of rude beginnings of human experience, by motions mainly The wind blowing, the fire burning, a stone falling, or a fruit dropping, affects the senses essentially as moving Now, throughout the range of conscious exertion of muscular power, *will* precedes motion, and since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellectual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will The personification of the forces of nature being thus effected, their deification soon follows The overwhelming potency, the unobstructible might, and often the violence, with which, in the sight of a savage, these forces operate, strike him with terror, awe and reverence A sense of his own weakness, humility and inferiority creeps over the savage mind, and, what was intellectually personified, becomes emotionally deified According to this view, the Vedas, undoubtedly books of primitive times, consist of prayers from such an emotional character addressed to the forces of nature including wind and rain—prayers breathing passions of the savage for vengeance or for propitiation, or, in moments of poetic exaltation, hymns simply portraying the simple phenomena of nature in the personified language of mythology

It is, therefore, more agreeable for these scholars to believe that the Vedas, no doubt books of primitive times, are records of the mythological lore of the ancient Aryans

And since, even according to the confessions of Max Muller, higher truths of philosophy and monotheism are to be found here and there in the Vedas, it has become difficult to reconcile the mythological interpretations of the main part of the Vedas with the philosophical portions Says Max Muller .—

"I add only one more hymn [Rig x 121] in which the idea of one God is expressed with such power and decision that it will make us hesitate before we deny to the Aryan nations an instinctive monotheism." (Max Muller's History of Ancient Sanskrit Literature, p 568).

It is, therefore, argued by some that the mythological portions are earlier than philosophical ones, for, the primitive faith, as already indicated, is always mythology

The fundamental error of this supposition lies in regarding a contingent conclusion as a necessary one, for, although mythology may be the result of barbarous intellect and analogical reasoning, it is not necessarily always so It may even grow up as a degenerate, deformed and petrified remnant of a purer and truer religion The history of religious practices, primarily designed to meet certain real wants, degenerating, after a lapse of time, on the cessation of those wants, into mere ceremonies and customs, is an ample testimony of the truth of the above remarks Had the European scholars never come across the mythological commentaries of Sáyana and Mahidhara, or the *puranic* literature of post-Vedic (nay anti-Vedic) period, it would have been impossible for them, from the mere grounds of comparative mythology or Sanskrit philology, to alight on such interpretations of the Vedas as are at present current among them. May it not be, that the whole mythological fabric of the *puranas,* later as they are, was raised long after the vitality of true Vedic philosophy had departed from their words in the sight of the ignorant pedants? Indeed, when one considers that the *Upanishads* inculcate that philosophical monotheism, the parallel of which does not exist in the world—a monotheism that can only be conceived after a full conviction in the uniformity of nature,—and that they, together with the philosophical *darshanas,* all preceded the *puranas*, when one considers all this, he can hardly resist the conclusion that, at least in India, mythology rose as a rotten remnant of the old philosophical living religion of the Vedas When, through the ignorance of men, the *yaugika* meanings of the Vedic words were forgotten, and proper names interpreted instead, there grew up a morbid mythology, the curse of modern idolatrous India That mythology may thus arise on account of the decay of the primitive meaning of old words, even Professor Max Müller admits, when speaking of the degeneration of truth into mythology by a process, he styles '*dialectic growth and decay,*' or dialectic life of religion He says —

"It is well known that ancient languages are particularly rich in synonyms, or, to speak more correctly, that in them the same object is called by many names—is, in fact, polynymous While in modern languages most objects have one name only, we find in ancient Sanskrit, in ancient Greek and Arabic, a large choice of words for the same object This is perfectly natural Each name could express one side only of whatever had to be named, and not satisfied with one partial name, the early framers of language pro-

duced one name after the other, and after a time retained those which seemed most useful for special purposes Thus the sky might be called not only the brilliant, but the dark, the covering, the thundering, the rain-giving. This is the polynomy in language, and it is what we are accustomed to call polytheism in religion (pp 276, 277, Max Muller's History of Ancient Sanskrit Literature.)

Even, in the face of these facts, European scholars are so very reluctant to leave their pre-conceived notions that, as an example of the same influence, Fredrick Pincott writes to me from England

"You are right in saying that the commentators, now so much admired, had very little, if any, better means of knowledge on Vedic Terminology than we have at present And you are certainly right in treating the Puranas as very modern productions; but you are wrong in deducing India's mythological notions from such recent works The Rig Veda itself, undoutedly the oldest book which India possesses, abounds in mythological matter"

Does "you are certainly right," and "you are wrong" amount to any proof of the Vedas abounding in mythology? But further he says.—

"After the great shock which the spread of Buddhism gave to the old Indian form of faith, the Brahmans began to make their faith seriously philosophical in the *Darshanas* Of course, many bold philosophical speculations are found in the *Upanishads*, and even in the *Sanhitas*, but it was at the time of the *Darshanas* that the religion was placed on a really philosophical basis"

Nothing shows so great a disrespect towards the history of another nation as the above One is, indeed, wonder-struck at the way in which European scholars mistrust Indian chronology, and force their hypothetical guess-work and conjecture before the world as a sound historical statement of facts Who, that has impartially studied the *Darshana* literature, does not know that the *darshanas* existed centuries before even the first word of Buddhism was uttered in India? Jaimini, Vyasa and Patanjali had gone by, Gautama, Kanáda and Kapila were buried in the folds of oblivion when Buddhism sprang up in the darkness of ignorance Even the great Shankara, who waged a manly war against Buddhism or Jainism, preached nearly 2,200 years ago Now this Shankara is a commentator on Vyasa Sútras, and was preceded by Gaudapáda and other Achâryas in his work Genarations upon generations had passed away after the time of Vyása when Shankara was born Further, there is no event so certain in Indian History as Mahabhárata, which took place about 4,900 years ago The *darshanas*, therefore, existed at least 4,900 years ago. There is a strong objection against the admission of these facts by European scholars, and that objection is the Bible For, if these dates be true, what will be

come of the account of creation as given in the Bible? It seems, besides, that European scholars, on the whole, are unfit to comprehend that there could be any disinterested literature in the past. It is easier for them to comprehend that political or religious revolutions or controversies should give rise to new literature through necessity. Hence the explanation of Mr. Pincott :—

"The old Brahmans were superstitious, dogmatic believers in the revelation of the Vedas. When Buddhism spread like wild fire, they thought of shielding their religion by mighty arguments and hence produced the *darshana* literature."

This assumption so charmingly connects heterogenous events together that, although historically false, it is worth being believed in for the sake of its ingenious explanatory power.

To return to the subject. Yáska lays down a canon for the interpretation of Vedic terms. It is that the Vedic terms are *yaugika*. Mahabháshya repeats the same. We have seen how this law is set aside and ignored by the European scholars in the interpretations of the Vedas, whence have arisen serious mistakes in their translations of the Vedas. We have also seen how Dr. Muir, falling in the same mistake, interprets general terms as proper nouns; and how Max Muller also, led by the same error, wrongly divides the Vedas into two parts, the *Chhandas* and *Mantras*. We have also seen how, due to the ignorance of the same law, *Mantras* upon *Mantras* have been interpreted as mythological in meaning, whereas some few Mantras could only be interpreted philosophically, thus giving rise to the question of reconciling philosophy with mythology. To further illustrate the importance of the proposition, that all Vedic terms are *yaugika*, I herewith subjoin the true translation of the 4th Mantra of the 50th Sukta of Rig Veda with my comments thereon, and the translation of the same by Monier Williams for comparison. Surya, as a *yaugika* word, means both the sun and the Divinity. Monier Williams takes it to represent the sun only. Other terms will become explicit in the course of exposition. The *Mantra* runs as follows :—

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमाभासि रोचनं ॥

The subject is the gorgeous wonders of the solar and the electric worlds. A grand problem is here propounded in this *Mantra*. Who is there that is not struck with the multiplicity of objects and appearances? Who that has not lost thought itself in contemplation of the infinite varieties that inhabit even our own planet? Even the varieties of plant life have not yet been counted. The number of animal and plant species together with the vast number of mineral compounds may truly be called infinite. But why confine ourselves to this earth alone. Who has counted the host of heavens and the infinity of stars, the innumerable number of worlds yet

made and still remaining to be made? What mortal eye can measure and scan the depths of space? Light travels at the rate of 18,0000 miles per second There are stars from which rays of light have started on their journey ever since the day of creation, hundreds of millions of years ago, the rays have sped on and on with the unearthly velocity of 180,000 miles per second through space, and have only now penetrated into the atmosphere of our earth Imagine the infinite depth of space with which we are on all sides surrounded Are we not struck with variety and diversity in every direction? Is not differentiation the universal formula? Whence have these manifold and different objects of the universe proceeded? How is it that the same Universal-Father-Spirit, permeating in all and acting on all, produced these heterogenous items of the universe? Where lies the cause of difference? A difference so striking and at once so beautiful! How can the same God acting upon the universe produce an earth here and a sun there, a planet here and a satellite there, an ocean here and a dry land there, nay, a Swami here and an idiot there? The answer to this question is impressed in the very solar constitution Scientific philosophers assure us that colour is not an intrinsic property of matter as popular belief would have it But it is an accident of matter A red object appears red, not because it is essentially so, but because of an extraneous cause. Red and violet would appear equally black when placed in the dark. It is the magic of sunbeams which imparts to them this special influence, this chromatic beauty, this congenial coloration In a lonely forest, mid gloom and wilderness, a weary traveller, who had betaken himself to the alluring shadow of a pompous tree, lay down to rest and there sank in deep slumber He awoke and found himself enveloped in gloom and dismal darkness on all sides No earthly object was visible on either side A thick black firmament on high, so beclouded as to inspire with the conviction that the sun had never shone there, a heavy gloom on the right, a gloom on the left, a gloom before and a gloom behind Thus laboured the traveller under the ghastly, frightful windspell of frozen darkness Immediately the heat-carrying rays of the sun struck upon the massive cloud, and, as if by a magic touch, the frozen gloom began to melt, a heavy shower of rain fell down It cleared the atmosphere of suspended dust particles, and, in a twinkling of the eye, fled the moisture-laden sheet of darkness, resigning its realm to awakened vision entire The traveller turned his eyes in ecstatic wonder from one direction to the other, and beheld a *dirty gutter* flowing there, a crystalline pond reposing here, a green grass meadow more beautiful than velvet plain on one side, and a cluster of variegated fragrant flowers on the other The feathery creation with peacock's train, and deer with slender legs, and chirping birds with plumage lent from Heaven, all, in fact all, darted into vision Was there naught before the sun had shone? Had verdant forests, rich with luxuriant vegetation, and filled with the music of birds, all grown in a

moment? Where lay the crystalline waters? Where the blue canopy, where the fragrant flower? Had they been transported there by some magical power in a twinkling of the eye from dark dim distant region of chaos? No! they did not spring up in a moment. They were already there. But the sunbeams had not shed their lusture on them. It required the magic of the lustrous sun to shine, before scenes of exquisite beauty could dart into vision. It required the luminous rays of the resplendent orb to shed their influence, before the eyes could roll in the beautiful, charming, harmonious, reposeful and refreshing scenes of fragrant green. Yes, thus, even thus, is this sublimely attractive Universe, रोचन विश्वं, illuminated by a sun सूर्यआभासि, the Sun that knows no setting, the Sun that caused our planets and the solar orb to appear ज्योतिष्कृद्, the Sun that evolves the panorama of this grand creation, विश्वदर्शत, the eternal Sun ever existing through eternity in perpetual action for the good of all. *He* sheds the rays of His Wisdom all around, the deeply thirsty, parching and blast dried atoms of matter drink, to satiation, from the ever-flowing, ever-gushing, ever-illuminating rays of Divine wisdom, their appropriate elements and essences of phenomenal existence and panoramic display. Thus is this Universe sustained. One central Sun producing infinity of colours. One central Divinity, producing infinity of worlds and objects. Compare with this Monier Williams' translation —

> "With speed beyond the ken of mortals, thou, O sun,
> Dost ever travel on, conspicuous to all.
> Thou dost create the light, and with it illume
> The entire universe."

We have shown why we regard *Chhandas* and *Mantra* as synonymous. We have also seen how Max Muller distinguishes between *Chhandas* and *Mantra*, regarding the latter as belonging to the secondary age, as loaded with technicalities, and as being less perspicuous than the former. He points out its chief character to be that "these songs are generally intended for sacrificial purposes." Concerning this *Mantra* period, he says, "One specimen may suffice, a hymn describing the sacrifice of the horse with the full detail of a superstitious ceremonial (Rig Veda, i 162)."

We shall, therefore, quote the 162nd Sukta of Rig Veda, as it is the specimen hymn of Max Müller, with his translation, and show how, due to a defective knowledge of Vedic literature and to the rejection of the principle that Vedic terms are all *yaugika*, Professor Max Muller translates a purely scientific hymn, distinguishable in no characteristics from the *chhandas* of the Vedas, as representative of an *artificial* and *cumbersome* and *highly superstitious* ritual or ceremonial.

"This Sukta is an exposition of *ashwa vidya* which means the science of training horses and the science of heat which pervades everywhere in the shape of electricity"

That '*ashwa*' means heat will be clear from the following quotations —

अश्वं न त्वा वारवन्तम विद्ध्या अग्निं नमोभि ॥ Rig Veda.

The words *ashwam agnim* show that *ashwa* means *agni* or Heat And further —(Rv i 27, I.)

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईडते ॥

which means "*Agni*, the *ashwa*, carries, like an animal of conveyance, the learned who thus recognize its distance-carrying properties" Or, further .—(Shatapatha Br 1 iii 3 29-30)

वृषो अग्निः । अश्वो ह वा एष भूत्वा देवेभ्यो यज्ञं वहति ॥

The above quotations are deemed sufficient to show both the meanings of *ashwa* as above indicated

Professor Max Müller translates the "*devajata*" of the *mantra* as "sprung from the gods" This is again wrong, for he again takes *deva* in its popular (*laukika*) sense, god, whereas *devajata* means "with brilliant qualities manifested, or evoked to work by learned men," the word *deva* meaning both brilliant qualities and learned men Again, Max Muller translates "*virya*" merely into virtues, instead of "power-generating virtues" The true meaning of the *mantra*, therefore, is —

"We will describe the power-generating virtues of the energetic horses endowed with brilliant properties, or the virtues of the vigorous force of heat which learned or scientific men can evoke to work for purposes of appliances (not sacrifice) Let not philanthropists, noble men, judges, learned men, rulers, wise men and practical mechanics ever disregard these properties"

With this compare Max Muller's translation —

"May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of Ribhus, and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods"

We come now to the second *mantra* which runs thus —

यन्निर्णिजारेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।
सुप्राङजो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥ २ ॥

Max Muller translates it thus —

"When they lead before the horse, which is decked with pure gold ornaments, the offering, firmly grasped, the spotted goat bleats while walking onwards, it goes the path beloved by Indra and Pushan"

Here again there is no sense in the passage The bleating of the goat has no connection with the leading of the offering before the horse

not any with its walking onward Nor is the path of Indra and Pushan in any way defined In fact, it is very clear that there is no definite specific relation between the first *mantra* and this, according to Müller's translation, unless a far-fetched connection be forced by the imagination bent to discover or invent some curious, inconceivable mythology And now to the application of the principle that all Vedic terms are *yaugika* Max Muller translates *reknasas* into 'gold ornaments', whereas it only means 'wealth (see *Nighantu*, ii 10) *Rati*, which signifies the mere act of 'giving,' is converted into an 'offering,' *vishvarupa* which only means 'one having an idea of all forms' is converted into 'spotted', *aja*, which means 'a man once born in wisdom, *being never born again*,' is converted into a 'goat,' *memyat*, from root *mi* to injure, is given to mean 'bleating,' *suprang*, which means, from root *prachh* to question, 'one who is able enough to put questions elegantly,' is translated as 'walking onward', *pathah*, which only means drink or food, is translated into 'path', and, lastly, the words *indra* and *pushan*, instead of meaning the governing people and the strong, are again made to signify two deities with their proper names 'Indra' and 'Pushan.' Concerning the word *patha*, writes Yaska, vi 7 —

पायोऽन्तरिक्षं। उदकसमपि पाथ उच्यते पानात्।

अन्नसमपि पाथ उच्यते पानादेव॥

Mukhato nayanti, which means, 'they bring out of the organ of speech', or 'they explain or preach,' is translated by Max Muller into 'they lead before'

It is thus clear that, in the *one mantra* alone, there are *nine* words that have been wrongly translated by Max Muller, and all is due to this that the *yaugika* sense of the words has been ignored, the *rurhi* or the *laukika* sense being everywhere forced in the translation The translation of the *mantra*, according to the sense of the words we have given, will be

"They who preach that only wealth earned by righteous means should be appropriated and spent, and those born in wisdom, who are well-versed in questioning others elegantly, in the science of forms and in correcting the unwise, these and such alone drink the potion of strength and of power to govern"

The connection of this *mantra* with the foregoing is that the *ashwa vidya*, spoken of in the first *mantra*, should be practised only by those who are possessed of righteous means, are wise, and have the capacity to govern and control

We come now to the 3rd *mantra* of 162nd Sukta

एष छाग. पुरो अश्वे न वाजिना पूषणो भागो नीयते विश्वदेव्यः।

अभिप्रिय यत्पुरोलाशमर्वता त्वष्टे देनं सौश्रवसाय जन्विषति॥ ३॥

Max Muller translates it thus,—

"This goat, destined for all the gods, is led first with the quick horse, as Púshan's share, for Tvashtri himself raises to glory this pleásant offering which is brought with the horse"

Here, again, we find the same artificial stretch of imagination which is the characteristic of this translation How can the goat be 'destined for all gods,' and at the same time be 'Pushan's *share*' alone? Here Max Muller gives a reason for the goat being led first as Púshan's share, the reason is that 'Tvashtri himself raises to glory this pleasant offering' Now, who is this Tvashtri, and how is he related to Pùshan? How does Tvashtri himself raise to glory this pleasant offering? All these are questions left to be answered by the blank imagination of the reader Such a translation can only do one service It is that of making fools of the Vedic *rishis* whom Max Muller supposes to be the authors of the Vedas

The word *vishwadeiyas*, which Max Muller translates as 'destined for all the gods,' can never grammatically mean so The utmost that one can make for Max Muller on this word is that *vishuadeiyas* should mean 'for all the *devas*,' but 'destined' is a pure addition unwarranted by grammar *Vishwadeiya* is formed from *vishwadeva* by the addition of the suffix *yat* in the sense of *tatra sadhu* (See Ashtadhyayi, IV 4, 98) The meaning is —

विश्वेषु देवेषु दिव्यगुणेषु साधुर्विश्वदेव्य

or *vishuadeiyas* is whatsoever is *par excellence* fit to produce useful properties We have spoken of Max Muller translating *pushan*, which means strength, into a proper noun *Tvashtri*, which simply means one who befits things, or a skilful hand, is again converted into a proper noun *Purodasha*, which means food well-cooked, is translated into 'offering' The words 'which is brought with' are, of course, Max Muller's addition to put sense into what would otherwise be without any sense *Arvat* which, no doubt, sometimes means a horse, here means 'knowledge' For, if horse were intended, some adjective of significance would have so changed the meaning *Saushravasaya Jinvati*, which means "obtains for purpose of a good food," *Shravas* (in Vedic Sanskrit, meaning food or *anna*,) is translated by Max Muller into 'raises to glory' The true meaning would be —

"The goat possessed of useful properties yields milk as a strengthening food for horses The best cereal is useful when made into pleasant food well-prepared by an apt cook according to the modes dictated by specific knowledge of the properties of foods"

We have criticised Max Muller's translation of the first three *mantras* of the *sukta* in detail, to show how he errs at every step, in every case the error consisting in taking the *rudhi* meaning instead of the *yaugika* one of the word It will not be difficult to pass from *mantra* to *mantra* till the hymn is finished, and show that the true origin of all errors lies in not recognising the *yaugika* sense of Vedic terms But we deem the above three *mantras* as sufficient We

however, subjoin herewith Max Muller's translation of the remaining *mantras* of this hymn, with our occasional remarks in the foot-notes

Max Muller's translation —

4 "When thrice at the proper seasons, men lead around the sacrificial horse which goes to the gods, Pushan's share comes first, the goat, which announces the sacrifice* to the gods

5 Hotri, Adhvaryu, Avaya (Pratiprasthatri), Agnimindha (Agni dhra), Gravagrabha (Gravastut), and the wise Sanstri (Prasastri), may you fill the streams (round the altar) with a sacrifice which is well-prepared and well-accomplished †

6 They who cut the sacrificial post, and they who carry it, they who make the ring for the post of the horse, and even they who bring together what is cooked for the horse, may their work be with us

7 He came on—(my prayer has been well performed), the bright backed horse goes to the region of the gods Wise poets celebrate him, and we have won a good friend for the love of the gods

8 The halter of the swift one, the heel-ropes of the horse, the head-ropes, the girths, the bridle, and even the grass that has been put into his mouth may all these which belong to thee be with the gods

9. What the fly eats of the flesh, what adheres to the stick, or to the axe, or to the hands of the immolator and his nails, may all these which belong to thee be with the gods ‡

10 The ordure that runs from the belly, and the smaller particles of raw flesh, may the immolators well prepare all this, and dress the sacrifice till it is well-cooked §

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* The word *yajna* which originally indicates any action requiring association of men or objects, and productive of beneficial results, is always translated by European scholars as 'sacrifice' The notion of sacrifice is a purely Christian notion, and has no place in Vedic philosophy It is foreign to the genuine religion of India Hence all translations in which the word 'sacrifice' occurs are to be rejected as fallacious

† Max Müller herein puts five words as proper nouns, and thus does not accept their *yaugika* sense The words 'round the altar' are supplied by Müller's imagination on the ground that sacrifices are conducted at the altar Both ideas are foreign to Vedic philosophy

‡ Here Max Müller does not understand the structure of the sentence The original words are *ashvasya kravisho* which he takes to mean '*the flesh of the horse*,' but *kravisho* is an adjective qualifying *ashvasya*, the whole really means, 'of the pacing horse' *Kravisho* does not mean 'of the flesh' but 'pacing' from the root *kram*, to pace The meaning would be 'What the fly eats of whatever dirty adheres to the horse," &c. Again the words *swarau* and *swadhitiu* are translated into stick and axe which is never their meaning

§ *Amasya kravisho*, which means 'raw food yet undigested and disposed to come out' is similarly translated by Muller into 'raw flesh' here *Ama* is the state of the undigested food in the belly Here again, Muller does not follow the structure of the *mantra*

11 The juice that flows from thy roasted limbs on the spit after thou hast been killed, may it not run on the earth or the grass, may it be given to the gods who desire it.*

12 They who examine the horse when it is roasted, they who say "it smells well, take it away," they who serve the distribution of the meat, may their work also be with us †

13 The ladle of the pot where the meat is cooked, and the vessels for sprinkling the juice, the vessels to keep off the heat, the covers of the vessels, the skewers, and the knives, they adorn the horse.

14 Where he walks, where he sits, where he stirs, the foot-fastening of the horse, what he drinks, and what food he eats, may all these which belong to thee, be with the god!

15 May not the fire with smoky smell make thee hiss, may not the glowing cauldron swell and burst The gods accept the horse if it is offered to them in due form

16 The cover which they stretch over the horse, and the golden ornaments, the head-ropes of the horse, and the foot-ropes, all these which are dear to the gods, they offer to them

17 If some one strike these with the heel or the whip that thou mayst lie down, and thou art snorting with all thy might, then I purify all this with my prayer, as with a spoon of clarified butter at the sacrifice

18 The axe approaches the 34 ribs of the quick horse, beloved, of the gods Do you wisely keep the limbs whole, find out each joint and strike ‡

19 One strikes the brilliant horse, two hold it, thus is the custom Those of thy limbs which I have seasonably prepared, I sacrifice in the fire as balls offered to the gods §

20 May not thy dear soul burn thee while thou art coming near, may the axe not stick to thy body May no greedy and unskilful immolator, missing with the sword, throw thy mangled limbs together.

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* *Ayam pachyamanad*, which means 'forced by the heat of anger,' is translated by Muller as 'roasted,' and *hatasya*, which means 'propelled,' is here translated by Müller as "killed"

† The translation of this mantra is especially noteworthy The word *wajinam*, from *waja*, cereals, is here taken as meaning 'horse,' and Professor Max Muller is so anxious to bring forth the sense of the sacrifice of the horse that, not content with this, he interprets *mansa bhiksham upaste*, which means 'he serves the *absence* of meat into 'serves the meat' Can there be anything more questionable ?

‡ The number of ribs mentioned by Muller is worth being counted and verified *Vankri* which means 'a zigzag motion' is here translated as 'rib' This requires proof

§ *Twashtu rashvasya* is here translated as 'brilliant horse,' as if *ashva* were the noun and *tvashta* its qualifying adjective The reverse is the truth *Twastha* is the noun signifying electricity, and *ashva* is the qualifying adjective signifying all-pervading The words, "offered to the gods," in the end of the translation are pure addition of Max Muller, to give the whole a mythological coloring

21 Indeed thou diest not thus, thou sufferest not; thou goest to the gods on easy paths The two horses of Indra, the two deer of the Maruts have been yoked, and the horse come to the shaft of the ass (of the *aswins*).*

22 May this horse give us cattle and horses, men, progeny and all-sustaining wealth May Aditi keep us from sin, may the horse of this sacrifice give us strength!"—pp. 553—554.

We leave now Max Muller and his interpretations, and come to another commentator of the Vedas, Sáyana. Sáyana may truly be called the father of European Vedic scholarship. Sáyana is the author from whose voluminous commentaries the Europeans have drunk in the deep wells of mythology It is upon the interpretation of Mádhava Sáyana that the translations of Wilson, Benfey and Langlois are based. It is Sáyana whose commentaries are appealed to in all doubtful cases. "If a dwarf on the shoulders of a giant can see further than the giant, he is no less a dwarf in comparison with the giant" If modern exegetes and lexicographers standing at the top of Sáyana, *i.e.*, with their main knowledge of the Vedas borrowed from Sáyana should now exclaim, "Sayana intimates only that sense of the Vedas which was current in India some centuries ago, but comparative philology gives us that meaning which the poets themselves gave to their songs and phrases", or, if they should exclaim that they have the great advantage of putting together ten or twenty passages for examining the sense of a word which occurs in them, which Sáyana had not nothing is to be wondered at Mádhava Sáyana, the voluminous commentator of all the Vedas of the most important Brahmanas and a Kalpa work, the renowned *Mimansist*,—he, the great grammarian, who wrote the learned commentary on Sanskrit radicals yes, he is still a model of learning and a colossal giant of memory, in comparison to our modern philologists and scholars Let modern scholars, therefore, always bear *in mind, that* Sáyana is the life of their scholarship, their comparative philology, and their so much boasted interpretation of the Vedas And if Sáyana was himself diseased—whatsoever the value of the efforts of modern scholars—their comparative philology, their new interpretations, and their so-called marvellous achievements cannot but be diseased Doubt not that the vitality of modern comparative philology and Vedic scholarship is wholly derived from the diseased and defective victuals of Sáyana's learning Sooner or later the disease will develop its final symptoms and sap the foundation of the very vitality it seemed to produce No branch of a tree can live or flourish when separated from the living stock No interpretations of the Vedas will, in the end, ever succeed unless they are in accord with the living sense of the Vedas in the Nirukta and the Brahmanas.

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* *Hari* is again as a *rurhi* word translated into "two horses of Indra" and *prishati* into "two deer of *maruts*" The 'shaft of the ass' is, perhaps, the greatest curiosity Max Muller could present as a sign of mythology

I quote here a *mantra* from Rigveda, and will show how Sáyana's interpretation radically differs from the exposition of Nirukta. The *mantra* is from Rigveda, ix. 96. It runs thus :—

ब्रह्मादेवाना पदवी कवीनामृषिविप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राना स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन् ॥

Says Sàyana :—

"God himself appears as Brahma among the gods, Indra, Agni, &c. He appears as a poet among the dramatists and writers of lyrics, He appears as Vashishtha, &c. among the Brahmanas; He appears as a buffalo among quadrupeds; He appears as an eagle among birds; He appears as an axe in the forest; He appears as the *soma-juice* purified by *mantras* excelling in its power of purification the sacred waters of the Ganges, &c., &c."

The translation bears the stamp of the time when it was produced. It is the effort of a Pandit to establish his name by appealing to popular prejudice and feeling. Evidently when Sàyana wrote, the religion of India was "pantheism," or, everything is God; evidently superstition had so far increased that the waters of the Ganges were regarded as sacred; incarnations were believed in; the worship of Brahma, Vasishtha and other *rishis* was at its acme. It was probably the age of the dramatists and poets. Sàyana was himself a resident of some city or town. He was not a villager. He was familiar with the axe as an instrument of the destruction of forests, &c. but not with the lightning or fire as a similar but more powerful agent. His translation does not mirror the sense of the Vedas but that of his own age. His interpretation of *brahma, kavi, deva, rishi, vipra, mahisha, mriga, shyena, gridhra, vana, soma, pavitra*—of all these words, without one exception, is purely *rúrhi* or *laukika*.

Now follows the exposition of Yàska in his Nirukta, xiv. 13. There is not a single word that is not taken in its *yaugika* sense. Says Yàska :—

अथाध्यात्मं ब्रह्मादेवानामित्ययमपि ब्रह्मा भवति देवानां देवनकर्मणामिन्द्रियाणां पदवी कवीनामित्यपि पदं वेत्ति कवीनां कवीयमानानामिन्द्रियाणामृषिर्विप्राणामित्ययमप्यृषिणो भवति विप्राणां व्यापनकर्मणामिन्द्रियाणा महिषो मृगाणामित्ययमपि महान् भवति मार्गणकर्मणामिन्द्रियाणां श्येनो गृध्राणामितिश्येन आत्मा भवति श्यायतेर्ज्ञान कर्मणो गृध्राणीन्द्रियाणि गृध्यतेर्ज्ञान कर्म्मणो यत एतस्मिंस्तिष्ठति स्वधितिर्वनानामित्ययमपि स्वयं कर्म्माण्यात्मनि धत्ते वनानां वनन कर्मणामिन्द्रियाणा सोमः पवित्रमत्येति सूयमानोऽयमेवैतत सर्वमनुभवत्यात्मगतिमाचष्टे ।

We will now speak of the spiritual sense of the *mantra* as Yaska gives it It is his object to explain that the human spirit is the central conscious being that enjoys all experience. "The external world as revealed by the senses finds its purpose and object, and, therefore, absorption, in this central being. The *indriyas* or the senses are called the *devas*, because they have their play in the external phenomenal world, and because it is by them that the external world is revealed to us. Hence *Atma*, the human spirit, is the *brahma devanam*, the conscious entity that presents to its consciousness all that the senses reveal Similarly, the senses are called the *kavayas*, because one learns by their means The *Atma*, then, is *padavi kavinam* or the true sentient being that understands the working of the senses. Further, the *Atma* is *rishir vipranam*, the cognizor of sensations; *vipra* meaning the senses as the feelings excited by them pervade the whole body. The senses are also called the *mrigas*, for they hunt about their proper aliment in the external world. *Atma* is *mahisho mriganam, i e*, the great of all the hunters The meaning is that it is really through the power of *Atma* that the senses are enabled to find out their proper objects. The *Atma* is called *shyena*, as to it belongs the power of realization; and *gridhras* are the *indriyas*, for they provide the material for such realization. The *Atma*, then, pervades these senses Further, this *Atma*, is *swadhitir vananam*, or the master whom all *indriyas* serve. *Swadhiti* means *Atma*, for the activity of *Atma* is all for itself, man being an end unto himself. The senses are called *vana*, for they serve their master, the human spirit. It is this *Atma* that, being pure in its nature, enjoys all." Such, then, is the *yaugika* sense which Yaska attaches to the *mantra* Not only is it all consistent and intelligible unlike Sáyana's which conveys no actual sense, not only is each word clearly defined in its *yaugika* meaning, in contradistinction with Sáyana who knows no other sense of the word than the popular one, but there is also to be found that simplicity, naturalness and truthfulness of meaning, rendering it independent of all time and space, which contrasted with the artificiality, burdensomeness and localisation of Sáyana's sense, can only proclaim Sáyana's complete ignorance of the principles of Vedic interpretation.

This is Sàyana, upon whose commentaries of the Vedas are based the translations of European scholars.

We leave now Max Muller and Sáyana with their *rurhi* translations, and come to another question, which, though remotely connected with the one just mentioned, is yet important enough to be separately treated. It is the question concerning the *Religion of the Vedas*. European scholars and idolatrous superstitious Hindus are of opinion that the Vedas inculcate the worship of innumerable gods and goddesses, *Devatas* The word *devata* is a most fruitful source of error, and it is very necessary that its exact meaning and application should be determined Not understanding the Vedic sense of the word *devata*, and easily admitting the popular superstitious in-

terpretation of a belief in mythological gods and goddesses, crumbling into wretched idolatry, European scholars have imagined the Vedas to be full of the worship of such materials, and have gone so far in their reverence for the Vedas as to degrade its religion even below polytheism and perhaps at par with atheism. In their fit of benevolence, the European scholars have been gracious enough to endow this religion with a title, a name, and that is Henotheism.

After classifying religions into polytheistic, dualistic, monotheistic, remarks Max Muller :—

"It would certainly be necessary to add two other classes—the *henotheistic* and the *atheistic* Henotheistic religions differ from polytheistic, because, although they recognize the existence of various deities or names of deities, they represent each deity as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship and prayer *This character is very prominent in the religion of the Vedic poets.* Although many gods are invoked in different hymns, sometimes also in the same hymn, yet there is no rule of precedence established among them, and, according to the varying aspects of nature, and the varying cravings of human heart, it is sometimes Indra, the god of the blue sky, sometimes Agni, the god of fire, sometimes Varuna, the ancient god of the firmament, who are praised as supreme without any suspicion of rivalry, or any idea of subordination This peculiar phase of religion, this worship of single gods forms probably everywhere the first stage in the growth of polytheism, and, deserves, therefore, a separate name." *

To further illustrate the principles of this new religion, henotheism, says Max Muller :—

"When these individual gods are invoked, they are not conceived as limited by the power of others as superior or inferior in rank. Each god is to the mind of the supplicant as good as all the gods He is felt, at the time, as a real divinity, as supreme and absolute, in spite of the necessary limitations which, to our mind, a plurality of gods must entail on every single god All the rest disappear for a moment from the vision of the poet, and he only who is to fulfil their desires stands in full light before the eyes of the worshippers 'Among you, O gods, there is none that is small, none that is young, you are all great indeed,' is a sentiment which, though perhaps not so distinctly expressed as by Manu Vaivasvata, nevertheless, underlies all the poetry of the Veda Although the gods are sometimes distinctly invoked as the great and the small, the young and the old (Rv i 27-13), this is only an attempt to find out the most comprehensive expression for the divine powers, and nowhere is any of the gods represented as the slave of others" †

As an illustration —

* Max Müller Lectures on the Science of Religion, London, 1873, pp 141-142.
† Max Muller History of Ancient Sanskrit Literature pp 532 533.

"When Agni, the lord of fire, is addressed by the poet, he is spoken of as the first god, not inferior even to Indra While Agni is invoked, India is forgotten, there is no competition between the two, nor any rivalry between them and other gods This is a most important feature in the religion of the Veda, and has never been taken into consideration by those who have written on the history of ancient polytheism"

We have seen what Max Muller's view of the Religion of the Vedas is We may be sure that the review of other European scholars also cannot be otherwise Is henotheism really, then, the religion of the Vedas? Is the worship of *devatas* an essential feature of Vedic worship? Are we to believe Max Müller and assert that the nation to which he hesitates to deny instinctive monotheism, has so far uprooted its instincts as to fall down to an acquired belief in henotheism?* No, not so Vedas, the sacred books of the primitive Aryans, are the purest record of the highest form of monotheism possible to conceive Scholars cannot long continue to misconstrue the Vedas, and ignore the laws of their interpretation Says Yaska —

अथातो दैवत तद्यानि नामानि प्राधान्यस्तुतीनां देवतानां तद्दैवतमित्याचक्षते सैषा देवतोपपरीक्षा यत्काम ऋषिर्यस्यां देवतायामर्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्दैवत स मन्त्रो भवति ॥—Nirukta, vii, 1

Devata is a general term applied to those substances whose attributes are explained in a *mantra* The sense of the above is that when it is known which substance it is that forms the subject of exposition in the *mantra* the term signifying that substance is called the *devata* of the *mantra* Take, for instance, the *mantra* —

अग्निं दूतं पुरोदधे हव्यवाहमुपब्रुवे ॥ देवां ॥ २ ॥ आसादयादिह ॥
यजु: २२ । १७ ॥

"I present to your consideration *agni* which is the fruitful source of worldly enjoyments, which is capable of working as though it were a messenger, and is endowed with the property of preparing all our foods Hear ye, and do the same"

Since it is *agni* that forms the subject-matter of this mantra, *agni* would be called the *devata* of this mantra Hence, says Yaska, a *mantra* is of that *devata*, with the object of expressing *whose* properties, God, the Omniscient, revealed the *mantra*

We find an analogous sense of the word *devata* in another part of Nirukta Says Yaska —

कस्मै सम्पत्तिर्मन्त्रो वेदे ॥ Nirukta, i 2

* Max Muller, History of Ancient Sanskrit Literature, p 546

'Whenever the process of an art is described, the *mantra* that completely describes that process is called the *devata* (or the index) of that process.'

It is in this sense that the *devata* of a *mantra* is the index, the essential key-note of the meaning of the *mantra*. There is in this analysis of the word no reference to any gods or goddesses, no mythology, no element worship, no henotheism. If this plain and simple meaning of *devata* were understood, no more will the *mantras* having *marut* or *agni* for their *devatas* be regarded as hymns addressed to "the storm-god" or "the god of fire," but it will be perceived that these *mantras* treat respectively of the properties of *marut* and of the properties of *agni*. It will, then, be regarded, as said elsewhere in Nirukta :—

देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा ॥ Nirukta vii. 15.

that whatsoever or whosoever is capable of conferring some advantage upon us, capable of illuminating things, or capable of explaining them to us, and lastly, the Light of all lights, these are the fit objects to be called *devatas*. This is not in any way inconsistent with what has gone before. For, the *devata* of a *mantra*, being the key-note of the sense of the *mantra*, is a word capable of rendering an *explanation* of the *mantra*, and hence is called the *devata* of that *mantra*. Speaking of these *devatas*, Yáska writes something which even goes to show that people of his time had not even the slightest notion of the gods and goddesses of Max Müller and superstitious Hindus—gods, and goddesses that are now *forced* upon us under the Vedic designation, *devata*. Says Yáska :—

अस्ति ह्याचारेव हुलम् लोके देवदेवत्यमतिथिदेवत्यं पितृदेवत्यं ॥ Nirukta vii. 4.

'We often find in common practice of the world at large, that learned men, parents, and *atithis*, (those guest-missionaries who have no fixed residence, but wander about from place to place benefitting the world by their religious instructions), are regarded as *devatas* or called by the names of *devatas*.' It is clear from the above quotation, that religious teachers, parents and learned men, these alone, or the like, were called *devatas* and no others, in Yáska's time. Had Yáska known of any such idolatry or henotheism or *devata* worship, which superstitious Hindus are so fond of, and which Professor Max Muller is so intent to find in the Vedas, or had any such worship prevailed in his time, even though he himself did not share in this worship, it is impossible that he should not have made any mention of it at all, especially when speaking of the common practice among men in general. There can be no doubt that element worship, or nature worship, is not only foreign to the Vedas and the ages of Yáska and Pánini and Vedic *rishis* and *munis*, but that idolatry and its parent mythology, at least in so far as Aryavarta is concerned, are the products of recent times.

To return to the subject. We have seen that Yaska regards the names of those substances whose properties are treated of in the *mantra* as the *devatas* What substances, then, are the *devatas*? They are all that can form the subject of human knowledge All human knowledge is limited by two conditions, *i e.*, *time* and *space* Our knowledge of causation is mainly that of succession of events And succession is nothing but an *order* in *time* Again, our knowledge must be a knowledge of something and that something must be somewhere. It must have a *locality* for its existence and occurrence Thus far, the *circumstances* of our knowledge—*time* and *locality*. Now to the *essentials* of knowledge The most exhaustive division of human knowledge is between *objective* and *subjective* Objective knowledge is the knowldge of all that passes without the human body It is the knowledge of the phenomena of the external universe Scientific men have arrived at the conclusion that natural philosophy, *i e*, philosophy of the material universe, reveals the presence of two things, matter and force. Matter as matter is not known to us It is only the play of forces in matter producing effects, sensible, that is known to us Hence the knowledge of external world is resolved into the knowledge of *force* with its modifications We come next to subjective knowledge In speaking of subjective knowledge, there is *firstly*, the *ego*, the *human spirit*, the conscious entity ; *secondly* the internal phenomena of which the human spirit is conscious. The internal phenomena are of two kinds. They are either the voluntary, intelligent, self-conscious activities of the mind, which may hence be designated *deliberate activities*: or the passive modifications effected in the functions of the body by the presence of the human spirit These may, therefore, be called the *vital activities*.

An *apriori* analysis, therefore, of the knowable leads us to six things, *time*, *locality*, *force*, *human spirit*, *deliberate activities* and *vital activities*. These things, then, are fit to be called *devatas* The conclusion to be derived from the above enumeration is, that if the account of *Nirukta* concerning Vedic *devatas*, as we have given, be really true, we should find Vedas inculcating these six things—*time*, *locality*, *force*, *human spirit*, *deliberate activities* and *vital activities* as *devatas*, and no others. Let us apply the crucial test

We find, however, the mention of 33 *devatas* in such *mantras* as these —

त्रयस्त्रिंशतास्तुवतभूतान्यशाम्यन् प्रजापतिः परमेष्ठ्यधिपतिरासीत्

Yajur, xiv. 31

यस्य त्रयस्त्रिंशद्देवा अङ्गे गात्रा विभेजिरे ।

तान्वै त्रयस्त्रिंशद्देवानेके ब्रह्मविदो विदुः ॥ अथर्व X.xxii 4-27.

"The Lord of all, the Ruler of the universe, the Sustainer of all, holds all things by 33 *devatas*"

"The knowers of true theology recognize the 33 *devatas* performing their proper organic functions, as existing in and by Him, the One and Only"

Let us, therefore, see what these 33 *devatas* are, so that we may be able to compare them with our *a priori* deductions and settle the question

We read in Shatapatha Brahmana —

सहोवाच महिमान एवैषामेते त्रयस्त्रिं शत्वेव देवा इति। कतमेते त्रयस्त्रिं शदि त्यष्टौ वसव एकादशरुद्रा द्वादशादित्त्यास्ता एकत्रिंशदिन्दश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥ ३ ॥ कतमे वसव इति। अग्निश्च पृथवीच वायुश्चान्तरिक्ष चादत्त्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं सर्वं वसुहितमेते हीदं सर्वं वासयन्ते तद्यदिदम् सर्वं वासयन्ते तस्माद्वसव इति ॥ ४ ॥ कतमे रुद्रा इति। दशमे पुरुषे प्राणा आत्मैकादशस्ते यदास्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रो दयन्ति तस्माद्रुद्रा इति ॥ ५ ॥ कतम आदित्या इति द्वादश मासाः सवत्सरस्यैता आदित्या एते हीदं सर्वमाददाना यन्ति तद्यदिदं सर्वमाददाना यन्ति तस्मादादित्य इति ॥ ६ ॥ कतम इन्द्रः कतम प्रजापतिरिति। स्तनयित्नुरेवेंद्रो यज्ञः प्रजापतिरिति। कतमः स्तनयित्नु रित्नु शनिरिति कतमो यज्ञ इति पशव इति ॥ ७ ॥ कतमेते त्रयोदेवा इतीम एव त्रयोलोका एषु हीमे सर्वे देवा इति कतमौ द्वौ देवावित्यन्नं चैव प्राणश्चेति। कतमो अध्येध इतियोऽयं पवते ॥ ८ ॥ तदाहुः यदयमेक एव पवतेऽथ कथमध्यर्ध इति यदस्मिन्नदं सर्वमध्यार्ध्योत्ते नाध्र्यध इति। कतम एको देव इति सब्रह्म, त्यदित्याचक्षते ॥ XIV. 16 *Vide* p. 66,

(Veda Bháshya Bhúmika by Swámí Dayanand Saraswatì).

The meaning is —Says Yajnavalkya to Shakalya, "there are 33 *devatas* which manifest the glory of God, 8 *vasus*, 11 *rudras*, 12 *ádityas*, 1 *indra* and 1 *prajápati*, 33 on the whole. The eight *vasus* are 1 heated cosmic bodies, 2 planets, 3 atmospheres, 4 superterrestrial spaces, 5 suns, 6 rays of ethereal space, 7 satellites, 8 stars These are called *vasus* (abodes), for, the whole group of existences resides in them, *viz*, they are the abode of all that lives, moves, or exists The eleven *rudras* are the ten *pránas* (nervauric forces) enlivening the human frame, and the eleventh is *átma* (the human spirit) These are called the *rudras* (from root *rud* to weep), because when they desert the body it becomes dead, and the relations of the dead, in consequence of this desertion, begin to *weep*. The

The twelve *adityas* are the twelve solar months, marking the course of time They are called *ádityas* as, by their cyclic motion, they produce twelve *ádityas* are the twelve solar months, marking the course of changes in all, objects, and hence the *lapse of the term of existence for each object* *Aditya* means that which causes such a lapse *Indra* is the all-pervading *electricity* or *force* *Prajápati* is *yajna* (an active voluntary association of objects on the part of man, for the purposes of art, or association with other men for purposes of teaching or learning) It also means *Pashús* (the useful animals) *Yajna* and useful animals are called *prajàpati*, as it is by such actions and by such animals that the world at large derives its materials of sustenance What, then, are the three *devtaas*"? Asks Shákalya "They are," replies Yâjnavalkya, "the 3 *lokas*, (*viz*, locality, name and birth)" What are the two *devatas*?—asked he Yâjnavalkya replied, "*pranas* (the positive substances) and *anna* (the negative substance) What is the *Adhyardha*? He asks" Yajnavlkya replies, "*Adhyardha* is the universal electricity, the sustainer of the universe, known as *sutrátmá*" *Lastly*, he inquired, "Who is the one *Devata*?" Yâjnavalkya replied, "God, the adorable"

These, then, are the thirty-three *devatas* mentioned in the Vedas Let us see how far this analysis agrees with our *a priori* deduction The eight *vasus* enumerated in Shatapatha Brahmana are clearly the *localities*, the eleven *rudras* include, *firstly*, the *ego*, the human spirit, and *secondly*, the ten *nervauric forces*, which may be approximately taken for the *vital activities* of the mind, the twelve *àdityas* comprise *time*, *electricity* is the all-pervading *force*, whereas *prajápati*, (*yajna or pashus*,) may be roughly regarded as comprising the objects of intelligent *deliberate activities* of the mind

When thus understood, the 33 *devatas* will correspond with the six elementsof our rough analysis Since the object here is not so much as to show exactness of detail as general coincidence, partial differences may be left out of account

It is clear, then, that the interpretation of *devatas* which Yaska gives is the only interpretation that is consistent with the Vedas and the Brahmanas That no doubt may be left concerning the pure monotheistic worship of the ancient Aryas, we quote from Nirukta again —

महाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते एकस्यात्मनोऽन्ये देवा प्रतङ्गानि भवन्ति । कर्मजन्मान आत्मजन्मान आत्मैवेषा रथो भवति आत्माऽश्वा आत्मा युधमात्मेषवा आत्मा सर्वं देवस्य देवस्य ॥ Nirukta, vii 4 This means —

"Leaving off all other *devatas* it is only the Supreme Soul that is worshipped on account of His omnipotence Other *devatas* are but the *pratyangas* of this Supernal Soul, *i e*, they but *partially* mani-

fest the glory of God All these *devas* owe their birth and power to Him In Him they have their play Through Him they exercise their beneficial influences by attracting properties, useful, and repelling properties, injurious He alone is the All-in-All of all the *devas*"

From the above it will be clear that, in so far as worship is concerned, the ancient Aryas adored the Supreme Soul only, regarding Him as the life, the sustenance and dormitory of the world And yet pious Christian missionaries and more pious Christian philologists are never tired of propagating the lie before the world, that the Vedas inculcate the worship of many gods and goddesses Writes a Christian missionary in India —

" *Monotheism* is a belief in the existence of one God only, *polytheism* is a belief in the plurality of gods Max Muller says, 'If we must employ technical terms, the religion of the Veda is polytheism, not monotheism' The 27th hymn of the 1st Ashtaka of the Rigveda concludes as follows 'Veneration to the great gods, veneration to the lesser, veneration to the young, veneration to the old, we worship the gods as well as we are able may I not omit the praise of the older divinities.'"*

The pious Christian thus ends his remarks on the religion of the Vedas " Pantheism and polytheism are often combined, but monotheism, in the strict sense of the word, is not found in Hinduism" Again says the pious missionary —

" Ram Mohan Roy, as already mentioned, despised the hymns of the Vedas, he spoke of the Upanishads as the Vedas, and thought that they taught monotheism. The Chhàndogya formula, *cha mevadwitiyam brahma*,' was also adopted by Keshub Chander Sen But it does not mean that there is no second God, but that there is no second anything—a totally different doctrine"

Thus it is obvious that Christians, well saturated with the truth of God, are not only anxious to see monotheism off the Vedas, but even off the Upanishads Well might they regard their position as safe, and beyond assail on the strength of such translations as these —

" In the beginning there arose the Hiranyagarbha (*the golden germ*)—He was the one born lord of all this He established the earth and the sky —Who is the God to whom we shall offer our sacrifice?" *Max Muller*

" He who gives breath He who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death —Who is the God to whom we shall offer our sacrifice?" *Ibid*

* John Murdoch Religious Reform, Part III, Vedic Hinduism.

Hiranyagarbha, which means 'God in whom the whole luminous universe resides in a potential state' is translated into the *golden germ* The word *jâtah* is detached from its proper construction and placed in apposition with *patir*, thus giving the sense of "the one born lord of all this" Perhaps, there is a deeper meaning in this Christian translation Some day, not in the very remote future, these Christians will discover that the *golden germ* means '*conceived by the Holy Ghost*,' whereas 'the one born lord of all' alludes to Jesus Christ In one of those future happy days, this *mantra* of the Veda will be quoted as an emblematic of a prophecy in the dark distant past, of the advent of a Christ whom the ancients knew not. How could they, then, adore him, but in the language of mystic interrogation? Hence the translation, "Who is the God to whom we shall offer our sacrifice?" Even the second *mantra*, Max Muller's translation of which we have subjoined above, has been differently translated by an audacious Christian What Max Müller translates as "He who gives breath," was translated by this believer in the word of God, as "He who sacrificed Himself, *i e*, *Jesus Christ*" The original words in Sanskrit are य आत्मदा

Let us pass from these *mantras* and the misinterpretations of Christians to clear proofs of monotheism in the Vedas. We find in Rigveda the very *mantra*, which yields the *golden germ* to European interpreters It runs this —

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत्।

सदाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम॥ Which means—

'God existed in the beginning of creation, the only Lord of the unborn universe He is the Eternal Bliss whom we should praise and adore"

In Yajur Veda, xvii, 19, we find —

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात्।

संबाहुभ्यांधमति संपतत्रैर्द्यावाभूमी जनयन्देव एकः॥ Which means —

"Being all-vision, all-power, all-motion in Himself, He sustains with His power the whole universe, Himself being One alone"

And in Atharva Veda, XIII. iv 16—21, we find —

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते . . . .

सएष एक एक वृदेक एव। सर्वे अस्मिन् देवा एकवृतो भवन्ति॥ Which means .—

"There are neither two gods, nor three, nor four, .. .nor ten He is one and only one and pervades the whole universe All other things live, move and have their being in Him"

CRITICISM

ON

MONIER WILLIAMS' "INDIAN WISDOM."

CRITICISM
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INTRODUCTION

* ....

We have mentioned the Preface, the Introduction and the review of the Vedas We now come to the Brahmanas and the Upanishads The very ancient theological and religious records also find a place here They occupy 21 pages Then come the Six Schools of Philosophy,—the Niyaya, the Sankhya, the Vaisheshaka, the Yoga, the Purva Mimansa and the Vedanta schools This chapter runs through 78 pages Then we come to Jainism and Bhagwat Gita Bhagwat Gita has been, with great truth, styled the eclectic school of philosophy, and why not so, the Sankhya Marga, the Yoga Marga and the Bhakti Marga, the three royal roads to salvation, are equally recognised This occupies 28 pages We come now to the Vedangas,—Siksha, Vyakarana, Nirukta, Chhanda and Jyotish,—alphabet, grammar, etymology, prosody and astronomy This occupies 40 pages Then come the Smritis, they occupy 114 pages Manu Smriti and Yajnavalkya are thoroughly reviewed The author is at home here He is well pleased to find matters of condemnation in Manu and Yajnavalkya We come, then, to Ramayana and Mahabharta Bulky as these books are, a bulk of 140 pages of the book is devoted to these epic poems The later dramas, Puranas, &c, only deserve a passing notice They occupy 70 pages The following is the summary —

	Pages
Preface and Introduction	48
Vedas	26
Brahmanas and Upanishads	21
Six Schools of Philosophy	78
Jainism and Eclecticism	28
Rhetoric, Grammar and Astronomy	40
Smritis .	114
Epics (Ramayana and Mahabharta)	140
Puranas and Dramas	70
Alphabetical Index . . .	23
Total	588

* The Manuscript, about 3 pages, is missing except these last few words —"consisting of the author's emarks aptly nterspersed by long quotation and translations from other authors"

It is evident, then, that the author is obviously a man of vast study, of wide information, and possessed of encyclopedic knowledge, at least in so far as Sanskrit goes. It is well for us to avail of the information that can be derived from such a source, as such chances are not often to be found, they are exceptional and very rare The more we proceed with the review of the book, the more impatient we become to learn the scope and the contents of the book This information I shall now no longer withhold from you. I proceed directly to the scope, the aims and objects of the book.

Says Professor Monier Williams at page 3 of his Preface —

"The present volume attempts to supply a want, the existence of which has been impressed upon my mind by an inquiry often addressed to me as a Baden Professor —Is it possible to obtain from any one book a good general idea of the character and contents of Sanskrit literature?"

Further on, he says.—

"Its pages are also intended to subserve a further object They aim at imparting to educated Englishmen, by means of translations and explanations of portions of the sacred and philosophical literature of India, an insight into the mind, habits of thought, and customs of the Hindus, as well as a *correct* knowledge or a system of belief and practice which has constantly prevailed for at least 3,000 years, and still continues to exist as one of the principal religions of the *non-*Christian world"

Then, on page 36 of the Introduction, we have —

"It is one of the aims, then, of the following pages to indicate the points of contrast between Christianity and the three chief *false* religions of the world, as they are represented in India."—(Please mark the word *false*)

Then, on page 38 of the Introduction, we have —

"It seems to me, then, that in comparing together these four sostems—Christianity, Islam, Brahminism and Buddhism—the crucial test of the possession of that absolute Divine truth which can belong to only one of the four, and which—if supernaturally communicated by the common Father of mankind for the good of all His creatures—must be intended to prevail everywhere, ought to lie in the answer to two questions *1st.*—What is the ultimate object at which each aims? *2ndly.*—By what means and by what agency is this aim to be accomplished?"

It is clear, then, the objects of the book are:—

I.—In one book to give a general idea of the character and contents of Sanskrit literature.

II.—To draw for Englishmen a picture of our manners, habits, customs, institutions and beliefs, not a distorted picture, a misrepre-

sentation, but a true one, for the picture is to be drawn by means of translations and explanations of portions of our sacred literature ! !

III —To indicate the points of community between Christian and other non-Christian religions

IV —That Islam, Buddhism and *Brahminism* (mark the last) are the three false religions of the world—or that Christianity is the only true religion

V —That taking Christianity, Brahminism, Islam and Buddhism, the possession of absolute divine truth can only belong to one of the four

VI —That the absolute divine truth as supernaturally communicated by the common Father of mankind (remember this truth is Christianity) is one that is intended to prevail everywhere

VII —That *firstly* this absolute truth is the only religion, that gives a correct answer to the question, what is the ultimate object or aim? And *secondly* that this absolute truth or Christianity alone gives the true scheme by which the common end or object of all is to be accomplished

How far the last four articles of Professor Monier Williams' claims are right will just appear in the sequel

A brief sketch of the answer to the first article has already been given in an enumeration of the book Let me only point out that the four books, esteemed only next to the Vedas, and generally called the Upa-Vedas, find no mention anywhere throughout the list. It is especially upon the subject-matter of these books that a true estimate of Indian and occidental civilization can be formed by comparison These four books are the Artha Veda, the Dhanur Veda, the Ayur Veda and the Gandharva Veda The Artha Veda is the *Upa-Veda* that deals with applied Mechanics, Engineering, Perspection, Practical Arts (Chemical and Physical), and Geology The Ayur Veda is the *Upa-Veda* that deals with Surgery, Botany, Physiological Chemistry, Anatomy, Physiology, Materia Medica and Chemistry and cure of poison The Gandharva Veda is the *Upa-Veda* of Music or fine arts, whereas the Dhanur Veda is the science of Martial appliances, instruments and tactics

The second article, important as it is, will only be estimated at its due worth, in the progress of these reviews In the course of these lectures it well be shown how far Professor Williams' misrepresents or otherwise, or rightly translates or mistranslates, gives genuine explanations or forged ones of portions of our sacred literature

The third article shall be reviewed full at the end of the whole course of these reviews

We come now to the subject-matter of the Introduction.

It deals with four points *Firstly*, it gives a sketch of the past and present condition The main portion consists of a geographical political and historical sketch of the past condition of India as *imagined* by the so-called historians and philologists to be true All this is foreign to the purpose of my review One point, however, is worth pointing out It is where he gives his own remarks on caste system

This is what he says at p 24 of his Introduction .—

"Even in districts where the Hindus are called by one name and speak one dialect they are broken into separate classes divided from each other by barriers of caste far more difficult to pass than social distinctions of Europe," &c, &c "This separation constitutes, in point of fact, an essential doctrine of their religion The growth of the Indian caste system is, perhaps, the most remarkable feature in the history of this extraordinary people Caste, as a social institution, meaning thereby conventional rules which separate the grades of society, exists, of course, in all countries In England, caste in this sense exerts no slight authority But with us caste is not a religious institution

"On the contrary, our religion, though it permits differences of rank, teaches us that such differences are to be laid aside in the worship of God, and that in His sight all men are equal Very different is the caste of the Hindus The Hindu believes that the Deity regards men as *unequal*, that he created distinct kinds of men as he created varieties of birds or beasts, that Brahmanas, Kshatriyas, Vaishyas and Shudras are *born* and must remain distinct from each other, and that to force any Hindu to break the rules of caste is to force him to sin against God and against nature"

Professor Monier Williams, then, points out that caste rules in India hinge upon — 1, Preparation of food, 2, Inter-marriage, 3, Professional pursuits Had the Baden Professor professed to base these remarks upon personal observations or accounts of India as given by various writers on the subject, we would have nothing to add, but the Baden Professor regards the sacred Sanskrit literature to be the only key to "the satisfactory knowledge of the people committed to our (he means his or his nation's) rule," He says —

"Happily India, though it has at least twenty distinct dialects, has but *one* sacred and learned language and one literature, *accepted* and *revered* by all adherents of Hinduism alike, however diverse in race, dialect, rank and creed"

And it is upon the *sacred Sanskrit literature* of India that he bases his remarks Let us see how far they are correct The Professor asserts —

I That caste system in India is a religious institution, whereas it is only a social institution in England It is good for our brothers to note down the confession that there *is* caste system in England,

II —That, according to Christianity, all people are alike to God, but in Brahminism, the Deity regards men as *unequal*, or

III —That Brahmanas, Kshatriyas and Vaishyas are born, and

IV —That only people of the same caste eat together, inter-marry and pursue the same professional pursuits, these three being the tests of caste.

With regard to the second point, that according to the doctrines of Brahminism God regards men as *unequal*, I quote the 2nd Mantra of 26th Adhyaya of Yajur Veda —

यथेमां वाच कल्यणीमावदानि जनेभ्य, ब्रह्मराजान्याभ्यां शूद्राय चार्याय च स्वाय चारणायच। प्रियो देवाना दक्षिणायै दातुरिह भूयासमय मे कामः समृध्यतामुपमादो नमतु॥ Which means, "I (God) have given word (Revelation) which is the word of salvation for *all* people, Brahmanas, Kshatriyas, Vaishyas, Shudras, and even *Ati* Shudras Therefore, regard no one as unequal among yourselves, but try to be loved by *all* wise people, to distribute gifts among *all*, and always desire the well-being of *all*"

The Mantra is very clear, and I have quoted it to show that the first position assumed by the Baden Professor is groundless. We come now to his assertion that caste is a religious institution and not a social one in India Now an institution is called a religious one when distinctions of the institution are maintained on the ground that they are obligatory by religion, but all distinctions maintained on the ground of differences of wealth, learning and industry are social distinctions.

Let us read Manu .—विप्राणां ज्ञानतो ज्यैष्टं क्षत्रियाणान्तु वीर्यत। वैश्यानां धन्यधान्यतः शूद्राणामेव जन्मत॥ This means that the ground of distinction among Brahmanas is from the point of learning, that among Kshatriyas is on account of physical powers, and that among Vaishyas is on the ground of wealth and possessions, that among Shudras alone does birth distinction exist Lest Monier Williams may mistake my sense and the sense of Manu and assert on the face of these quotations that Brahmanas, Kshatriyas and Vaishyas are born, let me again quote Manu —

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम्। क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यात्तथैव च॥ Which means that Shudras can become Brahmans and Brahmans Shudras and so with Kshatriyas and Vaishyas,

Again says Manu, जन्मना जायते शूद्रः संस्काराद्भवेद्द्विजः॥ All people are born Shudras, but by संस्कार or by virtue of गुणकर्मस्वभाव, their acquisitions and accomplishments, become Brahmanas, Kshatriyas ब्राह्मण क्षत्रिय, &c.

The fourth position taken up by Monier Williams is that eating together, inter-marriage and similarity of pursuits define a caste. Among these three, the second only deserves consideration For, if similarity of pursuits be any element, it might be as reasonable for Monier Williams to regard all Professors of Schools and Colleges in England to belong to one caste The same remark applies to food and drink Eating and drinking together is absolutely prohibited in Manu not only for people of different castes, but for all individuals alike.

Says Manu नोच्छिष्टः कस्यचिद्द्यात् नाद्यच्चैव तथान्तरा ।
न चैवात्यशन कुर्य्यान्नोच्छिष्टः क्वचिद्व्रजेत् ॥ १ ॥

Let no one eat from the same dish with any one else, let none overfeed himself and walk out after dinner without a hand-wash.

This point, therefore, is entirely out of question What now remains is the question of inter-marriages. We will here again quote from Manu —

सवर्णाग्रे द्विजातीनां प्रशस्ता दारकर्म्मणि । कामतस्तु प्रवृत्तानामिमाः स्युः क्रमशो वराः शूद्रैव भार्य्या शूद्रस्य सा च स्वाचविशः स्मृते । ते च स्वा चैव राज्ञश्च ताश्च स्वा च चाग्रजन्मनः ॥ १३ ॥ This means that the best form of first marriage is that in which the male and female are of the same वर्ण or what is wrongly called caste, but a Shudra woman should only marry a Shudra, a Vaishya woman a Vaishya The Kshatriya should marry a शूद्रा वैश्या क्षत्रिया only, and the Brahmana any.

This shows that a वैश्यानी or Vaishya woman marrying a Brahmana is allowable and so for others Professor Monier Williams asserted that caste system in India is a religious institution, but it is a social one in England We have proved that caste system is not a religious institution but a social one as it is everywhere He asserted that in Brahminic religion Deity regards all men as unequal, but we have proved that He does not He asserted that Brahmans, Kshatriyas and Vaishyas are born. We have proved that they are not, but Shudras are And lastly he asserted that similarity of professions, inter-marriage and eating together are the characteristics of a caste. We have shown that they are not We now leave this point which is peculiarly illustrative of the unrivalled learning of the Professor, and come to the second part of his Introduction on the religion of the Hindus

He says that there are 3 points of view from which any religion may be looked at—1, faith, 2, work or ritual, 3, doctrines or dogmatic knowledge He calls the 1st two, faith and work or ritual, the exoteric side of religion, and doctrines, or dogmatic knowledge, the esoteric

side of religion After laying down this distinction, he says that, viewed from an esoteric point of view, the Hindu religion is Pantheism. He says —

"It (Hindu religion) teaches that nothing really exists but the Universal Spirit, that the soul of each individual is identical with that Spirit, and that every man's highest aim should be to get rid, for ever, of doing, having and being, and devote himself to profound contemplation with a view to obtain such spiritual knowledge as should deliver him from the mere illusion of separate existence and force upon him the conviction that he is himself part of the one being constituting the universe."

We shall see how far our Baden Professor of Sanskrit is right in these assertions. He says that Hindu religion teaches .—

I —That nothing but the Universal Spirit exists.

II.—That each individual is identical with this Spirit

III —That every man's aim should be to get rid of doing, having and being

IV —That each soul should free himself from being in his separte existence.

V.—That each soul is part of the one being constituting the universe.

Let us now examine these five propositions.

His first proposition is that nothing but the Universal Spirit exists.

I quote here from an Upanishat .—

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृज्यमानां स्वरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥

The meaning is that "God, matter and human souls, these are the three eternal substances, ever uncreated The eternal human souls enjoy the eternal matter while involved in material existence Whereas the third eternal substance, God, exists for ever, but is neither involved in material existence, nor enjoys the material world." Here it is said that not universal spirit alone exists, but matter and human souls also exist co-eternally If more evidence were required on this head, it would be easy to quote many other very clear passages, but I believe the above is clear enough

Williams' second proposition is that each individual is identical with the Universal Spirit Here, let me quote from Brihadarannyaka Upanishat —य आत्मनि तिष्ठन्नात्मनोऽन्तरोऽयमात्मा न वेद यस्यात्मा शरीरम् । आत्म नोऽन्तरो यमयति स त आत्मान्तयाम्यमृतः ॥

Says Yajnavalkya to Maitreyi in answer to her question, "O Maitreyi the Universal Spirit who pervades even the human soul but is distinct from the human soul, whom ignorant human soul does not know, who resides in the innermost of the human soul, who is distinct from human soul but witnesses the actions of human soul and awards or punishes him yes He even He the Universal Spirit, is immortal and also pervades thee"

Williams' third proposition respecting Brahmanical religion is that it teaches every man the duty of getting rid of all doing, being and having. I quote here from the 40th Chapter of the Yajur Veda:—कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः। एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे॥ This means that each soul should desire to live for 100 years or more, spending his life in doing actions always performing good deeds Thus alone, and not otherwise, is freedom from sin and pain possible. The purport is that the doing of action or good deeds is the first essential.

Williams' fourth proposition is that each should free himself from the delusion of separate existence I need not answer this, as it is clear that, believing God to be distinct from the soul, the idea of separate existence is not delusion, and if this be not a delusion, it is not a proper object to get rid of

The fifth assertion is that each soul is a part of the being constituting the universe. If anything need be said upon this head, it will suffice to say that not in one Mantra but in innumerable Mantras of Upanishads, the Universal Spirit is regarded as *one whole* without form, body or parts, अखंड or indivisible. Since God has no parts, it is mere by absurd to believe that human souls can be parts of the Universal Spirit that is incapable of being divided into parts

Then, in order to reconcile this pantheistic view, which does not admit of any necessity of faith, work or ritual, with the existence of faiths, innumerable works or rituals in India, Williams forges a fallacious reasoning which is called in Sanskrit logic by the technical name *chhal*. He says that believing God to be identical with human souls the Hindus were led to believe that human souls had only emanated from God. English language and English brain may, perhaps, be capable of confounding identity with emanation, but, unless a clear proof of it is given. I am not in a position to say anything respecting the justification of Williams' position.

I now come to the 3rd part of the Introduction, *i.e.*, the one respecting the Languages of India.

Says Monier Williams :—

"The name Sanskrit, as applied to the ancient language of the Hindus, is an artificial designation for a *highly elaborated form* of the language originally brought by the Indian branch of the great Aryan race into India This original tongue soon became modified by contact with the dialects of the aboriginal races who preceded the Aryans, and in this way converted into the peculiar language (*bhasha*) of the Aryan immigrants who settled in the neighbourhood of the seven rivers of the Punjab and its outlying districts (*Sapta Sindhavas*=in Zend *Hapta Hendu*). The most suitable name for the original language thus moulded into the speech of the Hindus is Hindu-i (=Sindu-i, its principal later development being called Hindi,* just as the Low German dialect of the Angles and Saxons, when modified in Britain was called Anglo-Saxon. But very soon that happened in India which has come to pass in all civilized countries The spoken language, when once its general form and character had been settled, separated into two lines, the one elaborated by the learned, the other popularized and variously provincialized by the unlearned In India, however, from the greater exclusiveness of the educated few, the greater ignorance of the masses, and the desire of a proud priesthood to keep the key of knowledge in their own possession, this separation became more marked, more diversified, and progressively intensified Hence, the very grammar which with other nations was regarded only as a means to an end, came to be treated by Indian Pandits as the end itself, and was subtilized into an intricate science, fenced around by a bristling barrier of technicalities. The language, too, elaborated *pari passu* with the grammar, rejected the natural name of Hindu-i or 'the speech of the Hindus,' and adopted an artificial designation, *viz* *Sanskrita*, the perfectly constructed 'speech' (*sam*=*con*, *krita*=factus, 'formed'), to denote its complete severance from vulgar purposes, and its exclusive dedication to religion and literature, while the name *Prâkrita*—which may mean 'the original' as well as 'the derived' speech—was assigned to the common dialect. This itself is a remarkable circumstance, for, although a similar kind of separation has happened in Europe, we do not find that Latin and Greek ceased to be called Latin and Greek when they became the language of the learned, any more than we have at present distinct names for the common dialect and literary language of modern nation"

Herein Monier Williams asserts 6 distinct propositions

1—That Sanskrit (well-formed) is an artificial designation

* It may be thought by some that this dialect was nearly identical with the Language of the Vedic hymns, and the latter often gives genuine *Prakrita* forms (as *Kuta* for *krita*), but even Vedic Sanskrit presents great elaboration scarcely compatible with the notion of its being a simple original dialect (for example, in the use of complicated grammatical forms like Intensives), and Panini, in distinguishing between the common language and the Vedic, uses the term *Bhasha* in contradistinction to *Chhandas* (the Veda)

ii.—That it is highly elaborate.

iii.—That it was modified by the tongue of aboriginal tribes and gave rise to Bhasha.

iv.—That Grammar is so elaborate that it was regarded as an end and not as a means.

v.—That Sanskrit Grammar is an intricate science fenced by a bristling barrier of technicalities.

vi.—That *Prákrit* means the original tongue.

We will take each of his propositions turn by turn.

A designation is artificial when it is arbitrarily chosen not on the ground of the sense expressed by it. For an individual being called John, or Monier Williams, John or Monier Williams is an artificial designation, because it does not signify any attribute or attributes of the individual which the word Monier Williams denotes. Well, then, is Sanskrit an artificial designation? He himself admits that Sanskrit means well-formed. Let us see if Sanskrit is well formed. * * * * *

* Manuscript missing.—Ed.

CRITICISM

ON

Monier Williams' "Indian Wisdom."

LECTURE I.

THE HYMNS OF THE VEDAS. (1)

I COME now to Monier Williams' Lecture on "The Hymns of the Vedas" He proposes in this lecture to offer examples of the most remarkable religious, philosophical and ethical teachings of ancient Hindu authors He can hardly convey 'an adequate idea of the luxuriance of Sanskrit literature' He complains of 'the richness of the materials' at his command, for, he confesses his inability to do justice to it But let us not think that a man of Monier Williams' temper can ever be too warm in his panegyrics on such bosh as Hindu writings They are 'too often marked by tedious repetitions, redundant epithets and far-fetched conceits In Sanskrit there is not to be found that coldness and severe simplicity which characterizes an Englishman's writings He lives in a climate too cold to admit of oriental warmth of style He is surrounded by too severe and simple a civilisation in England to admit of the gentle but complex civilisation of India The standard of judgment set upon India differs very much from that set upon England 'With Hindu authors excellence is apt to be measured by magnitude,' and 'quality by quantity.' But he can not close his eyes against 'the art of condensation so successfully cultivated as in some departments of Sanskrit Literature' (he means the Sutras) And in reconciling his view with the existence of the Sutras, Professor Williams offers an explanation It is this, "Probably the very prolixity natural to Indian writers led to the opposite extreme of brevity, not merely by a law of reaction, but by the necessity for providing the memory with "aids and restoratives" when oppressed and debilitated by too great a burden" Professor Williams would have been perfectly right in passing the above remarks, were it not that the Sanskrit writings that abound in prolixity have followed and not preceded the condensed literature in point of time. Leaving out of account the Vedas which are the starting point of Indian literature, the Upanishats, the Upavedas and especially the six Drashanas may be called the condensed literature of India, whereas the later novels, dramas, *puranas* and *vritti*s and *tikas* may, with perfect truth, be styled the prolix literature of India. Now, not a single line of the Upanishats or the Upavedas or the Darshanas was written posterior to the *puranas*, the dramas, &c, and Professor Williams also admits this. What meaning are we to attach, then,

results Who is here that does not acknowledge the all-importance of *cramming* in passing the examination? Who is here that would not evince to the fact of mathematics and even philosophy being nowadays learnt on the cram system? It is not India alone that is teeming with these deformities Much more so is this the case with England There the cry of memory complaints has risen so high that many professors have set up entirely new schools of memory training with the express object of saving poor English memories from utter destruction and ruin Is it not clear, then, that the prolixity of literature, the "exuberant verbosity" and the worthlessness and rubbish character, of which Monier Williams so much complains, are more to be found in his own camp of modern civilisation than in the natural, simple, and invigorating writings of the authors of the Upanishats, the Upavedas and the Darshanas To prove this, let me quote here from the well-known Upaveda, Sushruta, on medical science

"सूक्ष्माहि द्रव्यरस गुण वीर्य्य विपाक दोष धातु मलाशय मर्म्मसिरा स्नायुसन्ध्यस्थिगर्भसम्भवद्रव्यसमूहविभागास्तथा प्रनष्टशल्योद्धरणव्रण विनिश्चय भग्न विकल्पाःसाध्ययाप्यप्रत्याख्येयता च विकाराणामेवमादयश्चान्ये विशेषाः सहस्रशो ये विचिन्त्यमाना विमल विपुल बुद्धेरपि बुद्धिमाकुली कुर्य्युः किम्पुनरल्पबुद्धेः तस्मादवश्यमनुपदपादश्लोकार्धश्लोकमनुवर्णयितव्यमनुश्रोतव्यञ्च ॥ अध्याय ४ ॥

The meaning of which is that "the various physiological subjects called द्रव्य, रस, गुण, वीर्य्य, &c, &c, are subjects, which sometimes even puzzle the most clear-headed intellect Let every student of medical science, then, apply his बुद्धि (intellect) in comprehending or understanding these principles and let him reflect" There is no need of multiplying quotations, for, it cannot be doubted that the Upanishats, the Niruktas, the Upavedas and the Darshanas are all addressed to the intellect, and the complaint is that they often puzzle the most clear-headed intellects and not that they cannot be remembered It is clear, then, that the condensed literature of Sanskrit, the Sutras, are not due to reaction, and that they are not aids or restoratives to memory, but rather appeal to the intellect or the faculties of understanding

Professor Williams now passes from this, which is a pure digression from the subject, to the proper subject Only once before the treatment of the subject, like an impartial writer, he inculcates the duty of studying fairly and without prejudice the other religions of

the world That his fairness and freedom from prejudice may not be ill judged, I again quote from the fair and unprejudiced Christian, Professor Monier Williams —

"For, may it not be maintained, that the traces of the original truth imparted to mankind should be diligently sought for in every religious system, however corrupt so that when any fragment of the living rock is discovered, it may at once be converted into a fulcrum for the upheaving of the whole mass of surrounding error? At all events, it may reasonably be conceded that if nothing true or sound can be shown to underlie the *rotten tissue* of decaying religious systems, the truth of Christianity may at least in this manner be more clearly exhibited and its value by contrast made more conspicuous"

Leaving Monier Williams with his hopes regarding the not-decaying but living Christianity aside, for the moment, we come now to the proper subject Professor Williams confesses that "the idea of a revelation, though apparently never entertained in a definite manner by the Greeks and Romans, is perfectly familiar to the Hindus" But the Vedas are not a revelation in the sense in which the Bible is to the Christian or the Qoran to the Mohammedan.

The Qoran is "a single volume manifestly the work of one author, descended entire from heaven in the night called *al qadr*, in the month of Ramazan" "The Old Testament was furnished with its accompaniments of Chaldee translations and paraphrases called Targums" But "the word Veda" says Professor Williams, "means knowledge; and is a term applied to Divine *unwritten* knowledge, imagined to have issued like breath from the Self-existent, and communicated to no single person, but to a whole class of men called Rishis or inspired sages By them the divine knowledge thus apprehended was transmitted, not in writing, but through the ear, by constant oral repetition, through a succession of teachers, who claimed as Brahmins to be its rightful recipients Moreover, when at last, by its continued growth, it became too complex for mere oral transmission, then this Veda resolved itself not into one single volume, like the Qoran, but into a whole series of compositions which had in reality been composed by a number of different poets and writers at different times during several centuries"

Monier Williams herein asserts —

I —That the Vedas are really unwritten knowledge issuing like breath from the Self-existent

II —That they were communicated to a whole class of men called Rishis or inspired sages

III —That they continued to grow, hence their present written book form.

IV —That the Vedas are a series of compositions by a number of different poets and writers at different times during several centuries

We will take Professor Wiliams' propositions one by one His first proposition is that the Vedas are really *unwritten* knowledge issuing like breath from the Self-existent Now, does Professor Williams imagine that there can ever be anything like a written knowledge ? But it is here clearly to be understood that I am not here speaking of the knowledge being written down, but of written knowledge Professor Williams seems to imagine that the Vedas are laboring under a very serious defect The Christians, he seems to think, have a definite revelation, as it is put down in black and white, and so have the Mohamedans, for, their book descended from heaven in its present form He, therefore imagines that the Christians have a settled revelation, a something definite to lay their hands upon as their sacred books, but the Veda being unwritten knowledge is not tangible, is not a reality or a something definite In this he is entirely wrong, and, if not wrong, he very sadly betrays a want of philosophical culture For, Vedas being *unwritten* knowledge, let me ask,—Can there be anything which can with philosophical precision be called written knowledge? Let us be clear on the subject A revelation is a revelation in so far as it is revealed to some body. The Bible is alleged to be a revelation, it was therefore revealed to some body A revelation is only a revelation in so far as it is revealed to the intellect, *i e*, in so far as the person to whom it is revealed, becomes directly conscious of the facts revealed Admitting, then, that the Bible is a revelation, and that there was some body to whom it was revealed, that some body must have been conscious of the contents of this revelation Is this, his consciousness of the facts revealed, in any way distinct from the knowledge of the facts revealed ? If not, then the Bible is a knowledge, and, in so far as it lay in the consciousness of the person to whom it was revealed, which is the true signification of the word revelation, it was unwritten knowledge Thus, then, the Bible revelation is also an unwritten knowledge, and Professor Williams cannot in any way free himself from the dilemma that either Bible revelation itself is an unwritten knowledge and in that case does not differ in any way from the Revelation of the Vedas which is also unwritten knowledge, or that the Bible is a mere record not felt in consciousness, but made to descend just as Qoran descended to Mahomed, Mahomed himself being illiterate, not understanding it, but only being specially directed and empowered by God to circulate it for the spread of faith In this case, the Bible is no more a revelation It is a mere dead-letter book sent miraculously through some people who themselves did not understand it Can Professor Williams get rid of this difficulty? The fact is that he wants to sing praises of popular dogmatic Christianity, and being afraid lest he should be called a heretic, con-

descends to let the Bible rot into a mere dead-letter book, rather than accept a position which should make him to be considered a heretic. Whether it is more philosophical to believe that God sent a sealed book which descended entire, or that God only reveals to the understanding of some who thus illuminated record down what they are revealed to, is for you to judge. So far with respect to the first part of the 1st proposition asserted by Professor Williams.

We now come to the 2nd part. This refers to the mode of revelation of the Veda or the origin of the Veda. He says:—

"There are numerous inconsistencies in the accounts of the production of the Veda. 1. One account makes it issue from the Self-existent like breath, by the power of *adrishta*, without any deliberation or thought on His part; 2. another makes the four Vedas issue from Brahman like smoke from burning fuel; 3. another educes them from the elements; 4. another from Gayatri; 5. a hymn in the Atharva Veda educes them from *Kala* or Time (XIX. 54); 6. The Shatapatha Brahman asserts that the Creator brooded over the three worlds and thence produced three lights, the fire, the air and the sun, from which respectively were extracted the Rig, Yajur and Sam-Vedas. Manu (I. 23) affirms the same. 7. In the Purusha Sukta, the three Vedas are derived from the mystical victim Purusha. 8. Lastly, by the Mimansakas the Veda is declared to be itself an eternal sound and to have existed absolutely from all eternity, quite independently of any utterer or revealer of its text. Hence it is often called *Shruta*, "what is heard." 9. In opposition to all this, we have the *rishis* themselves frequently intimating that the mantras were composed by themselves."

In this little paragraph Professor Williams points out that there are nine different conflicting theories maintained with respect to the production of the Vedas, and enumerates the nine theories and thinks that he has done enough to demolish the ground of Vedic revelation. But he is sadly mistaken. He simply betrays the woeful depth of his ignorance of even the ordinary Sanskrit words, not to speak of the higher Sanskrit literature. The fact is that not only are there no nine conflicting hypotheses, but that these are one and the same hypothesis invariably maintained by each and all of the ancient Vedic writers. The one unitary conception concerning the production of the Vedas is that the Vedas are a spontaneous emanation from the Deity, an involuntary natural and original procession of God's innate wisdom and knowledge principles into this world. It is this one uniform idea which is maintained throughout. Let us take each one of the theories enumerated by Professor Williams.

The Vedas issued from the Self-existent like breath. Says Shatapatha, Kanda 14, Adhyaya 5—एव वा अरेऽस्य महतो भूतस्य निःश्वसितमतद्यदृग्वदो यजुर्वेदः साम वेदोऽथर्वांगिरस इत्यादि। The meaning

is that Yajnavalkya replies to Maitreyi in answer to her question, "O Maitreyi, the Vedas have proceeded from God, who is even more omnipresent than ether and more extensive than space, as naturally and spontaneously as the breath proceeds spontaneously and involuntarily from the human organism," and not deliberately and with thought as Professor Williams will have his own revelation, for the God of Truth and the God of the Universe, who is also the God of the Aryas need not trouble the cerebral substance of his brain with violent vibrations to produce the thought of imparting a revelation to mankind Wisdom and knowledge flow from God as naturally and spontaneously as the breath flows in and out from the human organism The power of *adrihta* to which Professor Williams refers in his note, is nothing different from the invisible, spiritual potency of the recipients of the revelation to receive the revelation of the Vedas. This, then, is the first account

We come now to the second According to this, the Vedas issue from Brahman like smoke from burning fuel The meaning is very clear. It is that the Vedas proceed from Brahman, God, as spontaneously as the smoke proceeds from burning fuel silently, noiselessly, naturally and without *any exertion* The central idea is yet the same, but to the jaundiced eye of Monier Williams this is a second account inconsistent with the first

The third hypothesis accounts for the origin of the Vedas from the elements. Here Professor Williams is wrong in his translation. The original word in Sanskrit for what he calls the elements is भूत Now भूत does not mean elements but Godhead भूतानि पदार्थानि विद्यन्ते ऽस्मिन्निति भूतः—God is called Bhuta, as all things that have ever existed exist in Him. To convey the idea that the Vedas have existed for ever in the womb of the Divine Wisdom, the Vedas are spoken of as issuing from Bhuta, *i. e.*, God who is the Universal Intelligent repository of all things past or old, *i e*, all eternal essences and principles. This account does not in the least conflict with the first two, but the poetical use of the word *bhuta* for God rather more sublimely expresses the same sentiment.

The fourth account is that of the Vedas proceeding from Gayatri There also Professor Williams betrays his entire ignorance of Vedic literature by saying that this fourth account is a different one, inconsistent with the three foregoing ones In 3rd Chapter, 14th Section Nighantu, which is the lexicon of Vedic terms, we have गायति अर्चति कर्म्मा तस्माद् गायत्री भवति the meaning of which is that the root गायति signifies अर्चति to worship Hence, the Being who deserves to be adored and worshipped by all, is called

गायत्री So also says Nirukta in its 7th Adhyaya, III Pad, and 6th Section, गायत्री गायतेः स्तुति कर्म्मणस्त्रि गमना वा विपरीता गायतो मुखादुदपतदिति च ब्राह्मणम्। The Vedas, then, have proceeded from Gayatri, i e, God who is worshipped and adored by all

Now comes the 5th account of the same in the 3rd Mantra of 5th Kanda of 19th Chapter कालादृचः समभवन् यजुः कालादजायत which Monier Williams translates as if meaning that Rig and Yajur Vedas have been produced by time (काल) Here again, our learned Boden Professor of Sanskrit and world-renowned Oriental Scholar does not understand the meaning of the word काल Says Nighantu, Chap. II, Kanda 14, कालयति गति कर्म्मा तस्मात् कालः which means that the Spirit that is intelligent and pervades all is called *kala* or कालयति संख्यति सर्वान् पदार्थान् स कालः that Infinite Being in whose comparison all that exists is measurable, is called *kala* Kála, therefore, is the name of the same Infinite Being, the same God Gayatri or Brahma or Swayambhu from whom the Vedas have been described to proceed in the first four accounts given above

We come now to the sixth No mistake can be more serious on the part of Monier Williams than the one he has committed in rendering Shatpatha Brahmana's account of the origin of the Vedas. According to this account, the Creator brooded over the three worlds and thence produced three lights, fire, the air, and the sun, from which respectively were extracted the Rig, Yajur and Sama Vedas Here also Williams' mistake lies in substituting English worlds for Sanskrit ones William's own translation only with the modification of putting the original Sanskrit words for which he has put the English ones will be. God, the Creator, brooded over the three worlds and thence produced the three *jyotis*, अग्नि वायु and रवि and thence extracted the three Vedas Now *jyoti* does not mean light but illuminated being, man in the spiritual state, i e, in the superior condition, and अग्नि वायु and रवि are no names for fire, air and sun, but are names of three men The meaning of the passage then, is that God in the beginning, created the organizations which received the spirits of three men known by the names of Agni, Vayu

and Ravi. To these three rishis, अग्नि वायु and रवि, men in the superior condition, God revealed the knowledge of Rig, Yajur and Sama respectively Now, in what way does it contradict the other explanations? Nor does Manu prove what Williams says Says Manu :—अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्। दुदोह यज्ञ सिद्ध्यर्थमृग् यजु साम लक्षणम्॥

This means that the three Vedas, Rig Yajur and Sama were revealed to the three rishis, Agni, Vayu and Ravi, to give a knowldege of how to accomplish the purpose of life in this world

We come now to the 7th account in Purusha Sukta, where according to Monier Williams, the Vedas are derived from the mystical victim, Purusha. I here quote the Mantra of the Purusha Sukta —

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत॥

The plain meaning of which is that Rig, Yajuh, Sama, and Chhandas or Atharva Vedas have proceeded from that Purusha who is Yajna and Sarvahuta Williams renders it into the mystical victim, Purusha But he is in the wrong Purusha is the universal spirit that pervades all nature Says Nirukta II 1 5

पुरुष पुरिषादः पुरिशयः पूरयतेर्वा पूरयत्यन्तरित्यन्तरपुरुषमभिप्रेत्य। यस्मात्परं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति किञ्चत् वृक्ष इवस्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वं निगमो भवति,

the meaning of which is that God is called Purusha, because he is पुरिषाद्य, that is, he pervads the universe and even lives in the interior of the human soul It is in this sense that the mantra of the Veda is revealed, saying there is nothing superior to God, nothing separate from him, nothing more refined, nothing more extended He holds all but is himself unmoved He is the only one Yes, He, even He, is the spirit that pervades all It is clear then that Purusha means the universal spirit of God We come now to the second word *Yajna* Says Nirukta, III, 4, 2 —

यज्ञः कस्मात् प्रख्यातं यजतिकर्मेति नैरुक्ता याच्ञ्यो भवतीति वा यजुरुन्नो भवतीति वा वहुकृष्णाजिन इत्यौपमन्यवो यजुंष्येनं नयन्तीति।

The meaning is this Why is *Yajana* the name of God, Because He is prime mover of all the forces of nature, because He is the only being to be worshipped, and because to Him the Yajur mantras point out The meaning, then, of the passage of Purusha Sukta quoted by Williams is this From that God who is called Purusha, *i e*, the

Universal Spirit, and who is also called Yajna for reasons given above have proceeded the Rig, Yajur, Sama and Atharvan.

Eighthly, the Mimansa also declare the Vedas to be eternal and independently existent, a view which does not at all conflict with the former ones.

And lastly, says Williams, "We have the rishis themselves frequently intimating that mantras were composed by themselves." In these days of spiritualism, no wonder if the spirits of the rishis appeared before Monier Williams and mystically whispered into his ears the composition of the Vedas by themselves. But in so far as the writings of the rishis themselves go, not only is the assertion of Williams merely false and baseless but positively injurious and very perverted. For the rishis themselves declare themselves to be not at all the authors of the Veda. The Vedas are regarded by *all* of them as *apaurusheya*, i. e., not the production of human beings. I will quote here Nirukta I, 6, 5 —

साक्षात्कृतधर्माण ऋषयो बभूवुस्तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान्सम्प्रादुः । Also, Nirukta II, 3. 2, as follows —

ऋषिर्दर्शनात् स्तोमान् ददर्शेत्यौपमन्यवस्तद्यदेनांस्तपस्यमानान् ब्रह्म स्वयम्भ्वभ्यानर्षत्तदृषीणामृषित्वमिति विज्ञायते ॥

The meaning of these is that rishis were those people who had realised the truths in the mantras and having done so began to enlighten those of their fellow-brethren who were ignorant of the truths in the same. Further on, says Aupamanyava, the rishis are only the *seers* of the mantras, but not the composers.

We have now shortly dismissed with the first proposition of Williams and partly with the second. The assertion of Williams that the mantras of the Vedas were composed by a whole class of men called rishis is entirely baseless. Not only were they not composed by the whole class, but not even by one individual of that class. The reason why Williams regards this to be so, is that every mantra of the Vedas gives four things, its Chhanda, Swara, Devata and Rishi. The name of the rishi only indicates the man who, for the first time, taught the meanings of that mantra to the world at large.

The third proposition of Williams is that Vedas continued to grow till they became so bulky that their division into the present four volumes became necessary. Here, again, Monier Williams betrays his ignorance of Sanskrit. For, the four-fold classification of the Vedas, which according to Williams is due to the accretion of compositional matter, and not to any systematic and logical principle. I refer the reader to what I once published in the *Arya Patrika* dated 13th July 1886 —

"The word "*Rig* signifies the expression of the nature and properties of, and the actions and reactions produced by substances.

Hence, the name has been applied to Rig Veda as its function is to describe the physical, chemical and active properties of all *material* substances as well as the psychological properties of all *mental* substances. Next to a knowledge of things, comes the practice, application of that knowledge, for all knowledge has some end, that end being usefulness to man. Hence, Yajur Veda comes next to Rig Veda, the meaning of Yajur being application. It is upon this double principle of liberal and professional or technical education that the well-known division of the course of study of Aryans, the Vedas, into Rig and Yajur is based."

After a knowledge of the universe and the practice of that knowledge, comes the elevation and exaltation of human faculties, which alone is compatible with the true Upásna of Brahma. The Sáma Veda has, for its function, the expression of those mantras which lead to this exaltation of mind, in which one enters in the superior condition and becomes illuminated.

Let us not mock at the position taken by the Aryas with respect to the nature of the Vedas, for there are reasons enough to justify this position. Not being a novel position at all, it is the position that is maintained even according to the Hindu systems of mythology, which are but gross and corrupt distortions of the Vedic sense and meaning. The broad and universal distinction of all training into professional and liberal, has been altogether lost sight of in the Puranic mythology, and like everything else has been contracted into a narrow superstitious sphere of shallow thought. The Vedas, instead of being regarded as universal text books of liberal and professional sciences, are now regarded as simply codes of religious thought. Religion, instead of being grasped as the guiding principle of all active propensities of human nature, is regarded as an equivalent of certain creeds and dogmas. So with the Rig and Yajur Vedas. Yet, even in this distorted remnant of Aryan thought and wisdom—the Puranic mythology— the division of the Vedas into Rig and Yajur, the liberal and the professional, is faithfully preserved. The *Rig* now implies a collection of hymns and songs in praise and *description* of various gods and goddesses, whereas Yajur, now, stands for the mantras recited in the ritual, the active part of religious ceremonies. This is the view taken by the so-called Scholars of the day.

We come now to Williams' account of the Vedas. He says that the Vedas consist of 3 parts:—I. Mantra, II. Brahmana, and III. Upanishad. We will not dwell here upon the fact that the *mantras* only are the Vedas and not the Brahmanas and the Upanishads, for the Brahmanas and the Upanishads are mere commentaries of the Vedas. He says:—

"They (the mantra portion of the Vedas according to Williams) are comprised in 5 principal Sanhitas or collections of Mantras, called respectively Rig, Atharvan, Saman, Taittireya and Vajasaneya."

LECTURE II.

THE HYMNS OF THE VEDAS (2).

I COME now to Monier Williams' criticism on the Vedas proper. Here is what Monier Williams has to say on the subject —

"In the Veda this unity soon diverged into various ramifications Only a few of the hymns appear to contain the simple conception of one Divine Self-existent, Omnipresent Being, and even in these the idea of one God present in all nature is somewhat nebulous and undefined Perhaps, the most ancient and beautiful deification was that of Dyaus, 'the sky' as Dayauth-pitar, 'Heavenly Father' (the Zeus or Jupiter of the Greeks and Romans) Then, closely connected with Dyaus, was a goddess Aditi, 'the Infinite Expanse,' conceived of subsequently as the mother of all the gods Next came a development of the same conception called Varuna, 'the Investing Sky,' said to answer to Ahura Mazda, the Ormazd of the ancient Persian (Zand) mythology, and to the Greek *Ovpavos*—but a more spiritual conception, leading to a worship which rose to the nature of a belief in the great . . This Varuna, again, was soon thought of in connection with another somewhat vague personification called Mitra, 'god of day' After a time these impersonations of the sky and celestial sphere were felt to be too vague Soon after, therefore, the great investing firmament resolved itself into separate cosmical entities with separate powers and attributes *First*, the watery atmosphere—personified under the name of Indra, ever seeking to dispense his dewy treasures (*indu*), though ever restrained, *scondly*, the wind—thought of either as a single personality named Vayu, or as a whole assemblage of moving powers coming from every quarter of the compass, and personated as Maruts or 'Storm-gods' At the same time in this process of decenterlization—if I may use the term—the once purely celestial Varuna became relegated to a position among seven secondary deities of the heavenly sphere called Adityas (afterwards increased to twelve, and regarded as diversified forms of the sun in the several months of the year), and subsequently to a dominion over the waters when they had left the air and rested on the earth"

"Of these separately deified physical forces by far the most favourite object of adoration was the deity supposed to yield the dew and rain, longed for by Eastern cultivators of the soil with even greater cravings than by Northern agriculturists Indra, therefore—the Jupiter Pluvius of early Indian mythology—is undoubtedly the principal divinity of Vedic worshippers, in so far at least as the greater nuber of their prayers and hymns are addressed to him."

"What, however, could rain effect without the aid of heat? A force the intensity of which must have impressed the Indian mind with awe, led him to invest the possessor of it with divine attributes. Hence the other great god of Vedic worshipper and in some respects the most important in his connection with sacrificial rites, is Agni (Latin *Ignis*) 'the god of fire.' Even Surya, 'the sun' (Greek Helios), who was probably at first adored as the original source of heat, came to be regarded as only another form of fire. He was merely a manifestation of the same divine energy removed to the heavens, and consequently less accessible. Another deity, Ushas 'goddess of the dawn,'—the [illegible] of the Greeks,—was naturally connected with the sun, and regarded as daughter of the sky. Two other deities, the Ashvins, were fabled as connected with Ushas, as ever young and handsome, travelling in a golden car and precursors of the dawn. They are sometimes called Dasras, as divine physicians, 'destroyers of diseases', sometimes Nasatyas, as 'never untrue.' They appear to have been personifications of two luminous points or rays imagined to precede the break of day. These, with Yama, 'the god of departed spirits,' are the principal deities of the Mantra portion of the Veda."

Herein there are 13 points that Monier Williams brings in and also exactly 13 points that can be disputed. Williams points out that the Vedas sanction the worship of,—

1. Dyauh-pitar, as the father of the sky Dyauh-pitar, which among Greeks or Romans becomes Zeus or Jupiter.

2. Aditi, the goddess of infinite expanse mother of all gods.

3. Varuna, the God of investing sky, corresponding to Ahurmazda of Persians and Orr and Gos of the Greeks.

4. Mitra, the God of day, associate of Varuna.

5. Indra, the god of the watery atmosphere.

6. Vritra, the spirit of evil that opposed Indra.

7. Vayu, the god of wind.

8. Maruts, the storm-gods.

9. Adityas, who were first regarded as seven in number. The number was finally increased to 12. The worship of the sun and 12 solar months being thus established.

10. Agni, god of fire.

11. Ushan, goddess of dawn.

12. Ashwins, twin precursors of dawn, called also Daxas or doctors and nasatyas or never untrue.

13. Yama, the god of departed spirits.

Each one of these positions can be disputed, but I have neither time nor William's provocation to do so It would take us a long time to run over the list of these 13 gods and show that Williams has not understood any one of these But it would be useless, as Williams only quotes the Vedas on the subject of only seven out of these thirteen, *i, e*, Varuna, Mitra, Indra, Aditya, Agni, Ashwin and Yama, and two more, *kola* or Time and *ratri* or Night, and leaves the remaining undiscussed

In a future lecture we shall take up each of these assertions in turns and show the strength of the proof on which Williams bases the truth of his assertions But at present I have neither time enongh nor the disposition to perfrom this task, as another and more important question is pressing Suffice it to say then that in the opinion of Monier Williams the Vedas are records of a rude and barbarous age when fetish worship prevailed when the various objects and forces of nature, like the sky, the firmament, the vast expanse, the day, the watery atmosphere, the cloud, the wind, the storm, the rain, the sun with its 12-months, the fire, the dawn, the day break and the spirits of the dead were worshipped Of course, Monier Williams asserts that the deified forces addressed in the mantras, were probably not represented by images or idols in the Vedic period , but he says that doubtless the early worshippers clothed their gods with human form in their imaginations Williams' panegyric, then, on the non-idolatrous character of the Vedas, is a mere panegyric and no more His object is, however, to show that, notwithstanding all allowances that can be made, the Vedas are, at the best, books that contain fetish worship and low, uncivilized theology For, let me remind you of the quotation that I read in the beginning He says —

"In the Veda, this unity soon diverged into various ramifications Only a few of the hymns appear to contain the simple conception of one Divine Self-existent Omnipersent Being and in these the idea of one God present in all nature is somewhat nebulous and undefined "

My object to-day is simply to point out that nowhere can these remarks of Williams be so well applicable as in the case of the Bible, the Bible which Monier Williams holds in such esteem, the Bible which he calls the sacred word of God, teaching the only true religion, as opposed to three false religions of the world,—Brahmanism, Islam and Buddhism, where as the Vedas do, not only in a *few* passages, contain the simple conception of a Divine Self-existent Omnipresent Being, but throughout the Vedas we find God described as a Divine Self-existent and Omnipresent Being, and not only is this idea not cloudy, nebulous or undefined even in these passages, but there can possibly be no clearer statement on the subject than those contained in the Vedas

तमीशान जगतस्तस्थुषस्पति धियं जिन्वमवसे हूमहे वयं। पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये॥ ऋ० १ अ० ६ व० १५ म० ५॥

the meaning of which is —

We worship Him, the Lord of the universe of the inanimate and animate creation, for, He is the bliss of our intellect and our protector. He dispenses life and good to one and all. Him do we worship, for as He is our protector and benefactor, so is He our way to bliss and happiness also.

Again—तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः। दिवीव चक्षुराततम्॥ ऋ० अ० २ व० ७ म० ५॥ The wise people always desire to obtain communion with Him who pervades everywhere, for, He is everywhere. Neither time nor space, nor substance can divide Him. He is not limited to one time or one place or one thing, but is everywhere just as the light of the sun pervades everywhere in unobstructed space.

Again—परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशोदिशश्च। उपस्थाय प्रथमजामृतस्यात्मनात्मानमभिसंविवेश॥ य० ३२। ११॥

God pervades through all matter and space, even the distant suns, the far-off directions and is consciously present everywhere. He is conscious of His own powers. He made the elemental atoms with which to begin the creation of the Universe. He is all-bliss and eternal happiness. Any human soul that perceives and realises the existence of this Divine Being within himself and lives in the presence of this God is saved.

महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे। तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखाः॥ अथर्व० का० १० प्रपा० ३८। अनु० ४ मं० ३८॥ Brahma, who is the greatest of all and worthy of being revered by all, who is present in all the worlds, and fit to be worshipped, whose wisdom and knowledge are boundless, who is even the support of the infinite space, in whom all reside and are supported, as a tree resides in the seed and is supported by it, so is the world supported by Him.

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ॥ न पञ्चमो न षष्ठ सप्तमो नाप्युच्यते ॥ नाष्टमो न नवमो दशमो नाप्युच्यते ॥ तमिद निगतं सहः स एष एक एक वृदेक एव ॥ सर्वे अस्मिन् देवा एक वृतो भवन्ति ॥ अ० का० १३ अनु० ४म० १६—२१ ॥ He is only one, there is no second, no third, no fourth God There is no fifth, no sixth, no seventh God Yes, there is no eighth, no ninth, no tenth God In him, the Unitary Being, all live, move and have their being

You have seen, then, what the religion of the Vedas is Can there be any better, clearer, more distinct expression of monotheism than this? Can we better assert the divinity and omnipresence of God?

We come now to the Bible, the pet darling of Monier Williams, the Christian's rock of ages, to prove the excellence of which Monier Williams so misinterprets, distorts and vilifies the Vedas

Bishop Watson in his letters to Thomas Paine said, "An honest man, sincere in his endeavours to search out truth in reading the Bible, would examine first whether the Bible attributed to the Supreme Being any attribute repugnant to holiness, truth, justice and goodness, whether it represented Him as subject to human infirmities"—B Watson, p 114

I would follow the same course We find that the Bible does represent God as subject to human infirmities and that it does attribute to him attributes repugnant to holiness, truth, justice and goodness

It represents God as subject to human infirmites It represents him as having *a body*, subject to wants and weaknesses like those of ourselves When he appears to Abraham, he appears, according to the Bible, as three angels Then they talked to Abraham &c The Bible runs thus —

"2 And he (Abraham) lifted up his eyes and looked, and, lo, three men stood by him and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground

3 And said, my Lord, if now I have found favour in thy sight pass not away, I pray thee, from thy servant

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree

5 And I will fetch a morsel of bread, and comfort ye, your hearts; after that ye shall pass on for, therefore, are ye come to your servant. And they said "so do, as thou hast said"

6 And Abraham hastened into the tent unto Sarah, (his wife) and said, "Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth."

7. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man, and he hasted to dress it.

8. And he took butter, and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat.

9. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10. And he said, I will certainly return unto thee according to the time of life, and lo, Sarah, thy wife, shall have a son."—(*Vide* Genesis, Chap. XVIII.*

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* The rest of the criticism is missing.—Ed.

LECTURE IV.

THE HYMNS OF THE VEDAS, (4)

In this lecture, I propose to deal with the 50th Sukta of the first *Ashtaka* of the Rig-veda, whose translation as well as remarks thereupon by Monier Williams, I subjoin herewith Says Monier Williams —

"The next deity is Surya, the sun,* who, with reference to the variety of his functions, has various names—such as Savitri, Aryaman, Mitra, Varuna, Pushan, sometimes ranking as distinct deities of the celestial sphere As already explained, he is associated in the minds of Vedic worshippers with fire, and is frequently described as sitting in a chariot drawn by seven ruddy horses (representing the seven days of the week), preceded by the Dawn Here is an example of a hymn (Rig-veda 1, 50) addressed to this deity, translated almost literally —

"Behold the *rays of dawn* like heralds, lead on high
The Sun, that men may see the great all-knowing god
The stars slink off like *thieves* in company with Night,
Before the all-seeing eye, whose beams reveal his presence,
Gleaming like brilliant flames, to nation after nation

With speed, beyond the ken of mortals, thou, O Sun,
Dost ever travel on, conspicuous to all

Thou dost create the light, and with it dost illume
The universe entire, thou risest in the sight

Of all the race of men, and all the host of heaven.
Light-giving Varuna ! thy piercing glance doth scan

In quick succession all this stirring, active world,
And penetrateth too the broad ethereal space

Measuring our days and nights and spying out all creatures.

Surya, with flaming locks, clear-sighted god of day

Thy seven ruddy mares bear on thy rushing car
With these thy self-yoked steeds, seven daughters of thy chariot,
Onward thou dost advance To thy refulgent orb,

Beyond this lower gloom and upward to the light
Would we ascend, O Sun, thou god among the gods."

---

* Yaska makes Indra, Agni and Surya, the Vedic Triad of gods.

In this paragraph Monier Williams asserts :

(i) That Surya, the sun, was worshipped as a deity under different names, Savitri, Aryaman, Mitra, Varuna and Pushan.

(ii) That in the minds of Vedic worshippers Surya was associated with Fire

(iii) That Surya is described as sitting in a chariot drawn by seven ruddy horses preceded by the dawn.

(iv) That these ruddy horses represent the seven days of the week

Monier Williams subjoins an almost literal translation of the 50th Sukta of the 1st Ashtaka of the Rig-veda, which has been mentioned before.

I need not say that Pushan, Varuna, Mitra, Aryaman and Savitri are only other names of the same Surya, and that Agni is also another name for it, but, unlike Williams, they are not the different names under which Surya, the sun, was worshipped Surya is rather the God of the Universe सूर्य्य आत्मा जगतस्तस्थुष He is the Universal Spirit that pervades the whole animate and inanimate creation.

The *Sapta harita* are not the seven ruddy horses of the sun that pull his chariot, nor has the sun any chariot The *Sapta harita* are the seven rays as shall appear further on The *ratha* means this sublime universe The seven days of the week are not the seven *haritas*. But the value of Williams' translation will appear better after the true translation is given

I shall now proceed with my explanation of each one of the Mantras giving Monir Williams' translation of the same, so that both might appear side by side in a position fit to be compared

. . * the Divine essentials within the very interior of everliving soul.

Compare with the above the Monier Williams' translation of the same (3rd) mantra. Says he —

"(The Sun), whose beams reveal his presence

Gleaming like brilliant flames, to nation after nation."

In vain do we seek for that purity of meaning, that sublimity of thought, that absorbing importance of the subject-matter, in Williams' translation of the Mantra. जनां अनु, to William's scholarly mind, means nation after "nation." The Ketavah and Agna-

* Manuscript missing

yah become beams and brilliant flames In vain do the philologists of the West try to distort the sense of Vedic Mantras, and to make it correspond with the records of a primitive, comparatively savage and mythological age I say, in vain, do these so-called scholars of oriental languages try to interpret the Vedic records according to the light of their brain-bred, I mean, fancy-bred, science, philology For, all philologies, scholarships and learnings melt away like ice before the concentrated, penetrative, heat-pouring potent beams of truth.†

We come now to the 5th Mantra of this Sukta, with Monier Williams' characteristic translation. . . . . "Thou (the sun) risest in the sight of all the race of men, and all the host of heaven" Can Williams ever be said to understand the meanings of Vedic Mantras, or say specifically of this Mantra? Where is his conception of Vedic mythologies? Where is his keen Christian sense which smells of element-worship in the Vedas! Has it gone so wrong as to incapacitate him even from understanding the simplest things. The sun never rises at once in the sight of all the race of men, but poor ignorant superstitious Vedic worshippers might have imagined so, but can even an idiot, a Zulu savage, that has not even the millionth part of the experience that Williams has—can he, even he imagine the sun to rise in the sight of all the host of Heaven—he means the starry firmament No! Expresssd in the language of a savage, the sun simply blinds the glittering sights of the starry host of the Heaven It simply blows the night-gems, the stars, into a fine powder of nothingness and oblivion But it never rises in the sight of all the host of Heaven, for, as it rises, the stars get blinded and shrink into nothingness. Whence, then, the mistake into which Monier Williams has stepped.

Clearly it is thus Williams translates देवानाम् into the starry host of Heaven He has forgotten his translation of *deva* into gods and deities But here देवान् means all the host of Heaven. Monier Williams' memory further slips the words of the Mantra प्रत्यऽविश्व स्वर्दृशे । It seems that the Vedic poet had put this unmeaning phrase here only to keep up the poetical metre! But another explanation is possible Williams was so much occupied with all the host of Heaven that as the sun rose, with the host of Heaven, departed his memory of this phrase also Hence the vacum in his translation

We have said that God is the cause of this panorama of the universe Is He not fit to be worshipped? He who undoubtedly lives

† "For Pandit Guru Datta's translation of the 4th Mantra, see pp 30 32 of 'Terminology of the Vedas and European Scholars.'"

are born, nothing but the Supreme Being should be adored by a wise man"

"Through strict veracity, uniform control of the mind and senses, abstinence from sexual indulgence, and ideas *derived* from spiritual teachers, men should approach God, who, full of glory and perfection, works in the heart, and to whom only votaries, freed from passion and desire can approximate"

Let me not multiply quotations in proof of my position But rather, let us, like sincere devotees of the truth, confess that formal congregational worship is quite informal, and that, worship, and true worship, is never offered in words, not at all in pathetic, tear-shedding sermons The only true worship that Vedas enjoin and which we also should learn to conduct is the practice of strict veracity, of uniform control of mind and senses, of abstinence from sexual indulgence, of learning lessons from spiritual tachers, and of freedom from passion and desire

This, then, is, in brief, the Vedic Worship Contrast with it, if you please, the worships of the whole religious world This worship alone can lead us to the realization of pure Divine wisdom No other can For, the light, the intelligent light चक्षस्, that shines through the world and through men, that witnessess all our actions जनांपश्यसि, and regulates the phenomena of the material spheres भुरण्यन्तं अनु, is the light that can lead us to wisdom and purity वरुण पवाक ॥ Let it be understood, then, that none who has not learnt to conduct this true worship of the Universal Soul, can ever attain to purity and wisdom This is the true mode of worship, for, this exactly is the sense of the 6th Mantra of the 50th Sukta of Rig Veda which runs thus

येना पावक चक्षसा भुरण्यतं जनां अनु। त्वं वरुण पश्यसि ।॥ ६ ॥

EVIDENCES

OF

THE HUMAN SPIRIT.

EVIDENCES
OF
THE HUMAN SPIRIT.

एष हि द्रष्टा, स्प्रष्टा, श्रोता, घ्राता, रसयिता,
बोद्धा, कर्त्ता, विज्ञानात्मा पुरुषः ॥ प्रश्नो० ४, ९ ॥

Yes, the human spirit it is that sees, feels, hears, smells, tastes, wills, knows, does and understands everything The human spirit is the real conscious man —Prashna Upanishat iv, 9

How painful is *ignorance* *Pátanjali* says that ignorance is the only soil where evils can grow and germinate * And so it is All the evil of this world is the result of *misdirection* of natural forces, ultimately traceable to *ignorance* Nowhere is ignorance, however, so baneful as when it appertains to the ignorance of one's own self. Under the stunning effect of ignorance people imagine themselves to be deprived of their own vital essence And the so-called theologies of the world, no less than the materialistic objective externalism of the day, are busy in propagating scepticism, and even downright nihilism, on the subject As a matter of fact, more is due in this direction to the pious teachings of the so-called religious world than to the sincere and logically-arrived-at convictions of philosophers and scientific men The conclusions arrived at by sincere investigators and unprejudiced, unbiased reasoners, are, at the worst, only doubtful and fluctuating They terminate in the confession of a mystery, or of some indefinite relation between mind and body But our wise theologians of all religions go further Their assertions are positive, dogmatic, and leave no room for doubt The pious missionary, who believes in the perfected political religion of the western world, *i e*, popular Christianity refined, returns this unequivocal answer to the query,—What is human spirit? "And the Lord God formed man (Adam ?) of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" † And Mahomet's doctrine of *Nafakht Fih*, as given in the Qoran, is but a reiteration of the same, an echo of the *biblical* account in every sense *Thus* is the grand problem of life and death solved by the Mahomedan and Christian worlds alike, and *thus* is the human spirit declared to be

* Yoga aphorism, ii 4
† Genesis, ii 7

a mere breath. Faithful to the instincts of his *atheistic* Christian land poet-laureate Tennyson thus puts the answer in the mouth of personified Nature —

> "Thou makest thine appeal to me
> I bring to life, I bring to death
>
> The spirit does but mean the breath
> I know no more." *

Not only is the human spirit, then, deprived of its proper functions and powers, but even scared out of existence. Apart from the absurdity of the supposition, for, the Great Eternal Being must have become almost tired—so as to require almost rest on every ? seventh day—of so constantly blowing out of his exhausting lungs breaths of vital fire to keep alive so many millions of millions of millions of living beings, living upon the innumerable worlds, inhabiting the infinite space, the doctrine is in itself highly pernicious and misleading. For, what can be more pernicious than this, that a human being should be declared to be a void, a phantom, a breath, and no more.

Once admit that the human spirit is not a substance or an identity as real as palpable matter, (nay it is more real), once admit, like Budhists, that human life is but an evanescent spark passing off like a transient meteor in the sky, or, like Christians, that it is a mere breath, or, like modern subjective evolutionists, that 'spirit' is only a conception inherited by the civilized races from their savage progenitors who formed it, misled by the delusive phenomena of dreams wherein a savage is represented to dream a friend coming and talking to him, whereas, on awakening, he finds that the friend is not here, thus giving to the savage the notion, that every human being must have got a corresponding invisible second self, that appears in dreams, but is not tangible, once admit the airy nothingness of the human spirit, and down goes with it the whole fabric of all religion and morality. Can *supernatural* Christianity, with its *great* scheme of salvation, be based upon this sand-foundation of spirit-notion? O ye Christians! wipe off your theology and your scheme of salvation, for, there is no human spirit to be saved. That which you would save, is but a phantom, a mere breath. It is no substantiality. And ye Mahomedans! get rid of your doctrine of prophetic interposition, for, interposition will only [illegible] a phantom that has already disappeared, or could, perhaps, be destroyed the next moment. And all ye, who believe in the government of human spirit, &c., in its creation out of nothing, by

* [illegible]

† [illegible]

the fiat of the Deity, understand that what sprang into existence out of nothing will fall back into the chaos out of which it sprang, and be resolved into nothing!

This superstition, or misimpression of the non-entity of spirit, is not confined to the primary strata of religion alone It has begun to permeate through the civilized world, till it has reached the margin of 'scientific speculation'

'The mechanical theory of the universe undertakes not only to account for all physical phenomena by describing them as variances in the structure or configuration of material systems,' but strives even to apprehend all vital and physiological phenomena by reducing them to the elements of mass and motion Thus, Wundt, speaking of physiology, says, "The view that has now become dominant (in physiology), and is ordinarily designated as the mechanical or physical view, has its origin in the causal conception long prevalent in the kindred departments of natural science, which regards nature as a single chain of causes and effects wherein the ultimate laws of causal actions are the laws of mechanics Physiology thus appears as a branch of applied physics, its problem being a reduction of vital phenomena to general physical laws, and thus ultimately to the fundamental laws of Mechanics" Again, says professor Haeckel in clearer terms, "The general theory of evolution assumes that in nature there is a great, unital, continuous and everlasting process of development, and that all natural phenomena, without exception, *from the motion of the celestial bodies and the fall of the rolling stone up to the growth of the plant and the consciousness of man*, are subject to the same great law of causation—that they are ultimately to be reduced to atomic mechanics" Not this alone, but Haeckel further declares that this theory which affords a rational explanation of the universe, and satisfies the craving of the intellect for causal connections, inasmuch as it links all the phenomena of nature as parts of a great unital process of development and as a series of mechanical causes and effects" * Working under the charms of this mechanical theory of the universe, Dr Buchner, in his "Matter and Force," denies even existence to psychology or subjective philosophy Many regard matter and its chemical workings as sufficient to account for all force and all mind The notion of personality, immortality or independence of matter are again discarded by some as superstitious and absurd Thus it is with philosophers and scientific men, who live from day to night in dread of utter annihilation

Notwithstanding the fact that such materialism has long prevailed and even now prevails in the strongholds of Science and Religion in Western countries, it is remarkable to note that there have been

* Stallo's Concepts of Modern Physics, pp, 19—20



term of protoplasm, has universally and in all cases a constant and undeviating chemical composition, and indeed there is reason to believe that this is not the case."* Furthermore, in consideration of the vital phenomena presented by the lowest animals, scientific authorities have been obliged to confess that organisation is not an intrinsic and indispensable condition of vital phenomena. Speaking of Amœba, remarks Professor Nicholson, "This animalcule, which is structurally little more than a mobile lump of semi-fluid protoplasm, digests as perfectly—as far as the result itself is concerned—as does the most highly organized animal with the most complex digestive apparatus. It takes food into its interior, it digests it without the presence of a single organ for the purpose, and, still more, it possesses that inexplicable selective power by which it assimilates out of its food such constituents as it needs, whilst it rejects the remainder. In the present state of our knowledge, therefore, we must conclude that even in the process of digestion, as exhibited in the Amœba, there is something that is not merely physical or chemical. Similarly any organism, when just dead, consists of the same protoplasm as before, in the same form, and with the same arrangements, but it has most unquestionably lost a thing by which all its properties and actions were modified and some of them were produced. What that something is, we do not know, and perhaps never shall know, and it is possible, though highly improbable, that future discoveries may demonstrate that it is merely a subtle modification of some physical force. . It appears, namely, in the highest degree probable, that every vital action has in it something which is not merely physical and chemical, but which is conditioned by an unknown force, higher in its nature and distinct in kind as compared with all other forces. The presence of this vital "force" may be recognized even in the simplest phenomena of nutrition, and no attempt even has hitherto been made to explain the phenomena of reproduction by the working of any known physical or chemical force."†

Speaking of the same, Professor Huxley remarks:—"It seems difficult to imagine a state of organisation lower than that of *Gregarinida,* and yet many of the *Rhizopoda* are still simpler. Nor is there any group of the animal kingdom which more admirably illustrates a very well-founded docrine, and one which was often advocated by John Hunter, that life is the cause and not the consequence of organisation, for, in these lowest forms of animal life there is absolutely nothing worthy of the name of organisation to be discovered by the microscopist, though assisted by the beautiful instruments that are now constructed. In the substance of many of these creatures, noth-

* Nicholson's Zoology page 9, note

† Nicholson's Zoology, 6th Edition, pp. 12—13

tion of evidence which is the characteristic of a settled or decided opinion

To come, however, to the proper subject, "Evidences of the Human Spirit" from the standpoint of *Vaisheshika* philosophy As already pointed out, the ancient philosophers of Aryavarta styled this vital principle *Atma* It is one of the nine *dravyas* of the *Vaisheshika* philosophers A *dravya*, in *Vaisheshika* philosophy, is something in which attributes and actions inhere,* or what in English philosophy would be called a substance, or better still, a *substratum*, or a *noumenon* It is clear, then, that *Atma* is a reality, one of the nine noumena of the universe, a substance in which attributes and actions inhere

Let us, therefore, divest ourselves of our previous notions concerning the human spirit, so that we may the better understand its nature, according to this philosophy English metaphysicians having generally regarded the human spirit as an immaterial nothing something, have been unable to offer any explanation as to how the mind knows the external universe and acts on it Regarding the human mind, as, they did, as altogether immaterial, *i e*, as divested of all the properties of matter, even of the substantiality and extension or space-occupation of matter, they found their intellects compelled to halt, when the problem of the cognition of the external world was presented to them In vain, did they attempt to solve the problem by referring cognitions to *impressions* of external matter or to *correspondences* produced by the Divine energy, for the problem still remained the same

A soft, plastic melting bar of wax is taken, spread upon a surface, and a hard, rigid, solid carved design imprinted upon it The wax easily takes the design upon it This is the impression on the wax It was similarly urged that external objects which are material, cannot be perceived by the altogether immaterial spirit directly, for we cannot conceive of any action between things that have no properties in common, for instance, such as mind and matter—mind, which is almost altogether ideal, invisible, impalpable, phantom-like airy nothing, and matter, which is independently existing, external, real, visible, tangible and perceptible It was, therefore, asserted that what takes place in the perception of things is this —The sensorium first takes the impression of things external, and it is this impression in the sensorium which is ultimately perceived by the spirit But this does not solve the problem For, if the sensorium takes the impression of objects external, however soft, plastic and liquidous the sensorium may be, it must be yet material for, no matter what the substance may be, a material substance can only leave impressions on a material something The sensorium,

*क्रियागुणवत् समवायिकारणमिति द्रव्यलक्षणम् ॥ Vaisheshika, Sutra I i 15

Once admit, as the *Vaisheshika* philosophy teaches, that the *Atmá* (आत्मा) human spirit, is at least as good a substance as matter, as good a noumenon or substratum as ordinary external objects are possessed of, and it will be clear how substance can act upon substance or be impressed by substance This peculiar subtance, *Atmá*, is the seat of two grand manifestations, the voluntary and the involuntary The voluntary or conscious functions of *Atmá* are the functions called cognition, feeling and will also called *Buddhi* (consciousness), *sukha* (feeling of pleasure), *dukha* (feeling of pain), *ichchhá* (desire), *dwesha* (repulsion), and *prayatna* (conscious exertion) These voluntary functions of the spirit have formed the basis of discussions of all metaphysicians who have ignorantly or wilfully neglected the treatment of the other set of functions—*pranapana* or respiration, *nimeshonmesha* or nictitation, *jivana* or physiologic building and animation, *manas* or sensation, *gati* or movement, *indriya* or activity of the senses, and *antaravikara* or organic feelings The result of the separation of these two sets of the functions of the spirit has been that schools of metaphysicians and scientific men have been set up in conflict with each other, both denying the substantiality of the spirit The metaphysicians deny the substantiality of the spirit, evidently on the ground that sensations, feelings, wills, desires and ideas, perceptions and cognitions have no independent existence of their own, but seem to be manifested only in organised structure There is, besides, a tendency, among metaphysicians, to regard whatsoever is internal or mental as imaginery or as phenomenal, but not as real or substantial Hence, dealing as they do, with the departments of cognition, feeling and will, they regard the mind no more real than its phenomena Had they also recognised the involuntary functions of the spirit, they would have readily preceived that the *real* something which produces such tangible, real phenomena as the building up of structures or the animation of organism, or which produces motion and the co-ordination of motion, is the reality that sentiently feels, knows and wills

On the other hand, the scientific world has been prone to deny substantiality to spirit from the opposite ground that their external phenomenal researches into the functions of organisms could only reveal to them, at their best, the involuntary potencies of the spirit, and this could not otherwise happen For, the whole material world, from the psychological point of view, is merely objective existence, The human spirit is the only substance that is both objective and subjective at the same time The scientific world, owing to its materialism and the deep-seated tendency of only depending on sense testimony, have only sought the objective side of the human spirit, and have, therefore, landed themselves into a nihilism which denies the subjective side of the human spirit Not finding the involuntary

विज्ञायते। बुद्धिसुखदुःखेच्छाद्वेष-प्रयत्नैश्च गुणैर्गुण्यनुमीयते। तेच न शरीरे-
न्द्रियगुणाः, कस्मादहङ्कारेणैक्यवाक्यताभावात्प्रदेश वृत्तित्वादयावद्द्रव्यभावि-
त्वाद्बाह्येन्द्रियाप्रत्यक्षत्वाच्च तथाहं शब्देन पृथिव्यादि शब्दव्यतिरेकादिति-
तस्य गुणा बुद्धिसुखदुःखेच्छाद्वेषप्रयत्न धर्म्माधर्म्म सस्कार सख्यापरिमाणपृ-
थक्त्व सयोगविभागः। आत्मलिङ्गाधिकारे बुद्ध्यादयः प्रयत्नान्तः सिद्धाः,
धर्म्माधर्म्मावात्मन्तरगुणानामकारणत्व वचनात्, सस्कारः स्मृत्युत्पत्तौ का-
रणत्ववचनात्, व्यवस्थावचनात्सख्या, पृथक्त्वमतएव, तथाचात्मेति वचनात्परम
महत्परिमाणम्, सन्निकर्षजत्वात्सुखादीना सयोगस्तद्विनाशकत्वाद्विभाग।
इति॥ ॥ प्रशस्तपादभाष्य आत्माधिकरणम्॥

The following is a rough and almost literal translation of the above passage.—

"The next substance is called *Atmá,* as it is endowed with the property of circulating itself freely in the organism On account of its being a refined and subtle entity, it is *imperceptible* by the senses, and, hence, its existence has to be inferred from the harmonious play displayed by such instrumental organs as the eye, the ear, &c, for, it cannot be doubted that the organs are merely the instruments which, like all other machinery, require an *agent* to work them up When, besides, the nature of sounds, colours, tastes, &c, is well admitted to be *cognizable,* the existence of a *cognizing being* is a natural inference. This cognizing being cannot be the body, the organs,* or the *manas*†, the soul or spiritual body, for they are *not* endowed with consciousness The body is not endowed with consciousness, because it is the product of the composition of dead, inert and altogether unconscious elements and atoms of matter, just as such common objects as the pitcher, &c, are devoid of consciousness But, further, the body is not the conscious being, because, if consciousness were really due to the body, the body would not be unconscious after death, which is not so Nor are the organs the conscious entities, because, *firstly,* they are mere instruments and, *secondly,* had it been so, their destruction would be always followed

* By the word 'organs' is here meant the '*Indriyas*' or the senses The *Indriyas*' are the invisible organisation of the spirit as distinct from the visible organs wherein these spiritual organs or powers reside

† Man is viewed in Sanskrit philosophy as a compound of three entities 1, the gross physical body, called the *sthula sharira*, 2, the spiritual body, here called the *manas* It is an organisation of life and sensation principles and is a fine imperceptible intermediate connecting link between the gross material body, and 3, the internal spirit who is the true man, the central reality that acts, feels, enjoys and is conscious One of the consequences flowing from this organization of the *manas* is that it is impossible for the spirit to be cognizant of two impressions at the same time.

the tongue in the luxuriance of deliciousness Besides, we infer the existence of a substratum from such attributes as pleasure, pain, desire, hatred, will and knowledge These attributes do not belong to the body or the organs For, the ego identifies itself with these attributes but not with the body or the organ "I feel, I desire," are true interpretations of consciousness, but not that the body or the organs feel, desire or are conscious"

"These attributes refer to a substance wherein they inhere, are not to be found in any and every substance, and are not cognizable by the outer senses Hence they are the attributes of a third something, *Atmá* The attributes of *Atmá* are knowledge, feeling of pleasure, feeling of pain, desire, hatred, exertion, morality and immorality, impressibility, number, magnitude, separate existence, connectibility and separability The first six attributes have been already dealt with Morality and immorality are attributes of *Atmá*, for, the human spirit is a responsible agent The spirit is also impressible, for such impressions alone can be the cause of memory The ego of each individual being conscious of a different set of enjoyments from the others, and being unable to present to his consciousness the states and feelings of another individual, it is clear that each human spirit has a distinct entity and is, therefore, in itself a unit, *i e*, possesses the attribute "number." As freely circulating itself in the body, it has magnitude The feelings of pleasure and pain all rise in the spiritual body, and the spirit is only conscious of them by its contact with the spiritual body and through it with the object of feeling Hence its attributes of connectibility and separability"

To illustrate the reasonings in the above-mentioned passage —

Firstly, it should be pointed out that *Atmá* is there viewed as a refined and subtle entity, *imperceptible* by the senses There exists a prejudice against this view, which it will be well to clear out before proceeding further The prejudice is to disbelieve all that is *invisible, imperceptible* or *uncognizable* by *the senses*. This prejudice arises either from too superficial an experience, or from an exclusive devotion to material or physical pursuits and to purely experimental or empirical sciences, where the faculties of observation are constantly in demand, but the faculties of reflection, imagination or abstraction are seldom, if ever, used An intimate acquaintance, however, with the phenomena of these very sciences will prove that the true causes of these phenomena, and therefore the true realities, are always hidden, invisible and imperceptible Take, for instance, the most familiar case of *Gravitation* Every particle of matter attracts every other particle of matter in the universe, with a *force* in proportion to the product of their masses, and in inverse ratio with the square of their distances And this *force* the scientific men term *Gravitation* Observe the infinity of *palpable effects* which the operation of this single law or the working of this single *force*

similarity or resemblance. The great problem of inference really lies in determining which similarity or resemblance is to be deemed as sufficient and which as insufficient for the purposes of such inference. The known datum or data, from which the unknown something is inferred, are called, in Sanskrit logic, the *linga*, and the something inferred is called the *anumeya* With reference to this question of inference, says Káshyapa, the logician —

अनुमेयेन सम्बद्धं च प्रसिद्धं च तदन्विते ।
तदभावे च नास्त्येव तल्लिङ्गमनुमापकम् ॥

"That alone is a valid datum for inference (*linga*) which has, firstly, been known to co-exist with the thing to be inferred at some time or place, *secondly*, is also known to be present wherever the like of the thing to be inferred exists, and, *thirdly*, to be absent wherever the unlike of the thing to be inferred exists" To take, for instance, a concrete example From the fall of the barometer is inferred the decrease of the pressure of the air Let us see if such an inference can be a valid inference The fall of the barometer is known, the decrease in the pressure is unknown But we know, from a *specific* experiment (*i e*, an experiment conducted at a particular time and place), that decrease of pressure produces fall of barometer This fulfils the first condition *Secondly*, similar cases of the decrease of pressure, by whatsoever cause, are attended with the fall of barometer, but the third condition is not fulfilled It is not true that where-ever there is no fall in the barometer, there is no decrease of pressure; for, there may be no fall of barometer, although the pressure may have decreased The mercury, through rise of temperature, expanded and became lighter Had the same pressure continued, the column of mercury would have risen higher up, but the fall of pressure compensated for the rise and left the mercury apparently where it was The three canons of Káshyapa, therefore, conclusively prove that the fall of the barometer is not the *linga* of the decrease of pressure Similar reasoning will show that the decrease in the weight of the superincumbent column of mercury is the *linga* (inference) of the decrease of pressure.

Having shown, in general, what data are fit to be the ground of inference, it remains to see upon what phenomena can the inference of the existence of *Atmá* be grounded These phenomena must bear some definite relation to *Atmá*, must be *known* to occur, in some cases where the essential attributes of *Atmá* are found, and there should be no *Atmá* where these are not found These phenomena are of two kinds, *firstly*, the working and the activity of the bodily organs, and, *secondly*, the sensations of which one is cognizant Hence, it is from these two classes of phenomena that the existence of *Atmá* can be objectively inferred For, consciousness being the characteristic attribute of *Atmá*, some activities of bodily organs are

not only known to be produced by the will of the conscious *Atmà*, but there are other activities that are not produced by will but are invariably observed wherever there is consciousness, and besides, in all cases of living bodies dying, or of inanimate objects, the organism or the object is devoid of the performance of those functions. And so with respect to sensations

Before proceeding, however, to a detailed enumeration of such phenomena, it will be useful to review a theory that has so often been alleged against the independent existence of *Atmá*, and, in the minds of some unoriginal students, so constantly thrown its obstructive feelers against the clear comprehension of the subject on the part of an honest inquirer That theory is the mechanical theory. We shall show how far the mechanical theory can render an explanation of consciousness

Leaving apart *Atmà*, man consists of three things, *sharìra*, *indriya*, and *manas* *Sharìra*, as Gautama defines it in his Nyàya philosophy, (चेष्टेन्द्रियार्थाश्रय शरीरम् १ । ११ ॥), is the solid framework of the body together with the visible organs that are located in it It is the ground-work of all activity, the seat of all senses and their sensations The *indriyàs* are the fine subtle entities, distinct from, located in, the five visible organs of sense respectively, by virtue of each of which the *Atmà* obtains a distinct and definite consciousness of each of the five sensations, smell, taste, colour, touch and sound The *indriyàs* are, accordingly, the invisible internal media of sensation for the perception of the spirit That they are independent of the visible organs is not to be laughed at For, in many cases, the *tympanic membrane*, the *hammer* and the *anvil* of the ear have been removed, leaving the staples alone, without injuring the sense of hearing And so with other organs Indeed, the fact of the senses being independent of the visible organs, instead of, in any awy, contradicting our experience, is so clearly borne out by human experience that unsophisticated reason never doubts it For, "during the hours of physical repose, while the parts of the system are recruiting and reproducing new strength and energy, and while the organs of sense are closed to all external impressions, the mind, free from all obtrusive and disturbing influences, makes imaginative excursions to different places and contemplates different things in existence It supposes, it sees or hears, while sometimes it is arrested in its travels by the sound of beautiful music, or by various pleasing scenes which it appears to enjoy Sometimes it supposes it walks, feels, tastes, or suffers excruciating pain It also appears to be irresistible in many places where it had no previous desire or intention to be During all of these peregrinations, the wave of sound, the reflection of light, the susceptibility of feeling, the pleasure of tasting are all supposed

to be enjoyed . This proves that there is an *internal medium of sensation* by which the mind enjoys its capacity, as if the external were in connection with the world It proves also that there is a medium existing upon these nerves of sensation, *independent both of internal and external exciting causes*"* This medium of sensation is the *indriya* And, lastly, *manas*, the soul or the mind, is a third entity distinct from *Atma* Says Gautama in his Nyaya philosophy,

युगपज्ज्ञानानुत्पत्तिर्मनसो लिङ्गम् । १ । १६ ॥ "The existence of *manas* (mind) is established from the fact that one is only capable of attending to one thing at a time" It is said of a Greek philosopher that he was engaged in solving a mathematical problem when an army passed by, and he was altogether unconscious of it, till a soldier effaced the circle the philosopher had drawn on earth, a fact which alone disturded the attention of the philosopher What followed may be left to history Was tht movement of an *army* entirely noiseless? Were no sound waves propagated when the philosopher was solving his mathematical problem? Did not the waves enter the cavity of his ear and put to vibration the tympanic membrane, the delicately placed stapes and the grain-filled liquid in the internal labyrinths of the ear, in fact the invisible medium of sensation upon the nerves, the *indriya*? All this did take place, but the philosopher was not *attending* to it There was in the philosopher a *something* which, when engaged in thinking (*i e*, solving the problem), was not in contact with the internal ear, a *something* whose contact with one *indriya* or faculty precluded its contact simultaneously with another. Its *contact* with an *indriya* and therefore with an organ is what we call *attention*, its separation from this cuts the cords of connection, and the result is what we call *absent-mindedness* Nor is this *manas* the conscious entity, for, who does not know that all the ideas that our experience has acquired for us lie for the most time in a latent registered state in the brain, or, more correctly, in the *manas*, but that each and any of them is *remembered* whenever it is *recalled*

We have seen what *sharira*, *indriya* and *manas* are We shall now examine whether any one of them is endowed with consciousness For, if, barring *Atmà* aside, man consists of three substances, *sharira*, *indriya* and *manas*, and each of them be proved to be unconscious or unfit to evolve consciousness, no doubt would remain as to a fourth substance, *Atmà*, being the conscious entity *Firstly*, then, the *sharira* is not the conscious entity, for, it is the product of the composition of dead, inert and altogether unconscious elements and atoms of matter, and all bodies that are the product of the composition of such particles are themselves dead and inanimate The whole world of inorganic chemical compounds, including watches, steam engines, &c, is an

* Principles of Nature, by Andrew Jackson Davis

illustration of the principle Nor are the organic compounds an exception to this law So long as organic bodies are associated with a living germ, their manifestations remain very much modified and changed, but, when deserted by the enlivening principle, even organic structure fails to show any signs of vitality and consciousness. To be clearer still, suppose the *sharira* to be endowed with consciousness Let us inquire whether this consciousness be inherent in the *sharira*, or mere accidental to it If inherent, the *sharire* should be conscious even after death, which is not so If accidental, the statement amounts to saying that we must seek for some other substance besides the body for consciousness Nor are the *indriyas* the conscious entities, for, they are mere instruments requiring an agent to work them up. Besides, their presence is not necessarily attended with consciousness as in the case of absent-mindedness, nor is their loss accompanied with the loss of consciousness, for, even when the eye is deranged or altogether removed from the socket, coloured objects may be remembered in consciousness. Nor is the *manas* the conscious being, for, if it were so, it would be directly conscious of every impression, and we should observe no such restriction in practice as the inability to cognize two impressions at one and the same time.

A little reflection and calm, sound reference to one's own consciousness will convince every one of the entire distinctness of the Ego, *Atmà*, from the body, its organs, functions, affections, and even sensations There are two grand general principles which underlie the whole of the above reasoning The first is the well-known and much-abused principle, *ex nihilo nihil fit* It is enunciated thus .—

नासतोविद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोन्तस्त्वनयोस्तत्यदर्शिभिः ॥ *

" What is *not*, never becomes something, and whatsoever *is*, is never reduced to nothing " The wise men have fully measured the entire truth of both these assertions Prejudiced, sophisticated, vicious, ignorant minds cannot easily comprehend this † This is the cardinal principle of all sound philosophy Creation is simply impossible. The principles of Nature only reveal *formation* For, let us for one moment suppose creation to be possible, and let something come out of *nothing* This very supposition assumes that there is a *nothing* which can produce something Hence there are two kinds of *nothing*, firstly, the *ordinary* nothing from which nothing comes out ; secondly, this *peculiar* nothing which gives rise to something Now, whatsoever has many kinds is not *nothing* but *something* Hence, " *nothing*, " which is of two kinds, is not nothing but something. Or, something can only arise out of *something* The reverse of it is

* Bhagavat Gita, II 16

† Swámi Dayananda Satyártha Prakasha, page 222, 3rd Edition

simply inconceivable The second principle, which may be regarded as the corrollary of this, is thus formulated in Vaisheshika philosophy —

कारणगुणपूर्वकः कार्यगुणो दृष्टः । †

" The effect only reveals whatsoever pre-existed in the cause. No new attribute can spring up " If these two principles were vividly and constantly kept before the mind, one would be quite safe from the attacks of unsound reasoning But our materialists of modern times, who hold the mechanical theory to be sufficient for explaining the phenomena of the universe, are not only content with forgetting these two principles, but openly and broadly contradict these very innate conception's of the human mind Says Charles Bradlaugh,—" Religionists seem to think that they avoid the difficulty, or turn it upon us, by propounding riddles They analyze the body, and, giving a list of what they call elementary substances, they say Can oxygen think? Can carbon think ? Can nitrogen think ? and when they have triumphantly gone through the list, they add, that as none of these by itself can think, thought is not a result of matter but a quality of soul This reasoning at best only amounts to declaring . ' We know what body is, but we know nothing of soul , as we cannot understand how body, which we do know, can think, we therefore declare that it is soul which we do not know, that does think ' There is a still greater *fault* in this theological reasoning in favour of the soul, for, it assumes, contrary to experience, that no quality or result can be found in a given combination which is not also discoverable in each or any of the modes, parts, atoms, or elements combined. Yet this is *monstrously absurd* Sugar tastes sweet, but neither carbon, nor oxygen, nor hydrogen, separately tasted, exhibits sweetness , yet sugar is the word by which you describe a certain combination of carbon, oxygen and hydrogen I contend that the word " soul," in relation to human, vital, and mental phenomena, occupies an analogous position to that which used to be occupied by such words as " demon," " genii," " nome," "fairy," " gods," in relation to general physical phenomena "‡

Is this sound philosophy ? Does Charles Bradlaugh think that, if this soul-hypothesis cannot explain the phenomena of consciousness, his material atoms can ? Here is his answer —

"The ability to think is never found except as an ability of animal organisation, and the ability is always found higher or lower as the organisation is higher or lower The orthodox maintainers of soul contend that what they call the soul will

† Vaisheshika, Sutras II 1, 24

‡ Charles Bradlaugh " Has man a soul ? " p 4—5

live when the human being has ceased to live, but they do not explain whether it did live, before the human being began to live."* Here Charles Bradlaugh speaks of the Christians, for the Vedic philosophy verily establishes the eternity, and hence the pre-existence of human spirits. Further on, he says, ' The orthodox contend that what they call the elementary substances, taken separately, do not think therefore man without a soul cannot think, and that as man does think he must have a soul. This argument, if valid at all, goes much too far: a trout thinks, a carp thinks, a rat thinks, a dog thinks, a horse thinks and, by parity of reasoning, all these animals should have immortal souls"† And undoubtedly they have; but timid Christians are afraid of confessing it, and hence the righteous attack of Bradlaugh on orthodox Christians His arguments, instead of invalidating any of the principles of Vedic philosophy, rather prove it But to return to the first quotation from Bradlaugh Evidently we cannot explain how body can think, and so long as the principle, *ex nihilo nihil fit* remains true, and its reverse utterly inconceivable, no man shall ever understand how body can think. What, then, is the irresistible conclusion? Evidently this, that if the existence of consciousness is ever to be explained to the understanding, it should be, not by referring to body or the elements of which it is composed, but to something, to begin with, not body This something, with respect to which nothing more is predicated than "the cause of thinking that is not body," may be conveniently termed the *spirit* or, as the English world puts it, the *soul* What harm is there, then, in declaring that "*it is the soul* (about which we predicate no more than what has gone before) *that thinks*" And yet Bradlaugh has to find fault with this. And further, he contradicts the very two principles enumerated above, and says that the assertion, that no quality or result can be formed in a combination that is not discoverable in the elements of combination, is "monstrously absurd." He adduces the illustration of sugar, and says the elements of sugar do not taste sweet, but that sugar does. Is not this a superficial reasoning? Has no one, in a dream, ever tasted the sensation of sweetness? And yet there is no sugar, no certain combination of carbon, oxygen and hydrogen there Sweet taste is not in the sugar, for, if it were, no one could ever dream of tasting sweetness, and hence it need not be in the carbon, oxygen and hydrogen of which sugar is composed. It is enveloped in a certain agitation of the proper nerve, and the specific combination of carbon, oxygen and hydrogen, known as sugar, only serves to set free by chemico-electrical energy of dissolution in the saliva of the tongue, a definite quantity of energy, which produces the agitation of the proper nerve, and hence the sensation of sweet taste. In dream, this agitation is produced, not by external means, but by internal ones. The case of

* Charles Bradlaugh "Has man a soul?" p 5

† Ibid, p 5

sugar is, therefore, a further illustration of our principle, instead of being a refutation.

But there are materialists wiser than Charles Bradlaugh, who, instead of denying the two grand generalisations of philosophy abovementioned, rather take their stand upon them, and bring in the word *latent* to rescue the mechanical theory from its intrinsic inability to explain the fact of consciousness They fare no better, for, as we shall see, they are the victims of a graver logical fallacy They reason thus —It is true that in the act of combination, no new qualities or results are produced, but it very often happens that the process of combination or organisation forces out that which was formerly latent, and makes it manifest For instance, gunpowder, when heated, possesses the power of exploding The explosive power is already latent in the gunpowder, and the act of firing only renders manifest what was latent To explain it further It is well known that wood or charcoal when heated in the presence of oxygen burns It is also well known that friction and percussion develope heat And it is well known as well that if a part of space is filled up with a quantity of a gas, more than it can hold at ordinary pressure, it will expand and will propel any body in the way of its expansion The propulsion of cork from soda-water bottles is a familiar illustration And, lastly, it is well known too that heat expands gases, and that gases occupy so many hundred times more space than the same substances in the solid condition do All these are well known and familiar truths, yet the manufacture of gunpowder is not an obvious invention Why? Because, we require a definite arrangement of substances and forces to gradually and naturally evolve a desired result We want explosion Now explosion means propulsion of shot Let, therefore, a gas expand against shot But whence are we to get a pressed or squeezed quantity of gas to expand? Evidently from a solid that by decomposition might evolve a gas and large quantity of heat This gas is to be the carbonic acid, the gas of the soda-water, and the heat is to come from chemical action But carbonic acid is the product of carbon and oxygen Hence the solid mixture must contain charcoal, the source of carbon, and saltpetre or nitre, the source of oxygen The primeval concussion is to be the source of the fire applied to the charcoal Hence gunpowder is an ultimate mixture of charcoal, sulphur and nitre A chemist thus explains its action "The general decomposition which occurs when gunpowder is fired may be expressed by saying that the oxygen of the nitre combines with the charcoal forming carbonic acid and carbonic oxide, whilst the nitrogen is liberated, and the sulphur combines with the potassium (of the nitre) Hence, gunpowder can burn under water or in a closed space, as it contains the oxygen needed for the combustion in itself, and the great explosive power of the substance is due to the violent evolution of large quantities

of gas, and a rapid rise of temperature causing an increase of bulk, sudden and great enough to produce what is termed an explosion" It is thus clear that in the process of combination only the properties that were latent become manifest Hence it is argued that the specific combination of matter, which we call the organism of man, develops or renders manifest the latent consciousness of matter. Hence, there is no conscious spirit Matter with its infinity of properties is enough to explain all consciousness. Let us weigh this doctrine of "latent consciousness" carefully When a pound of ice is taken and a thermometer inserted in it, and the whole heated, a large quantity of heat is absorbed till the whole of ice becomes water This heat has no effect upon the thermometer Or, if the hand were dipped in ice till the whole of ice were converted into water, the hand will not feel any sensasion of warmth Heat is, in this case, said to become latent in water. This example is enough to show that any quality or property of which there is no consciousness for the time being, but which begins to be felt under proper conditions, is said to be latent Now, what is meant when it is said that the latent consciousness of matter becomes manifest? Can there be any latent consciousness? Can any one conceive such a jargon? All properties of substances that are external to us, or are objective but not subjective, may be conceived as existing and not exciting consciousness But can any one conceive a consciousness that is not consciousness? For, what is *latent consciousness* but a consciousness of which there is no consciousness, or an unconscious consciousness? *Latent consciousness* is no more a reality than a circular square or a not-white white It is a contradiction in terms This entire reasoning is based on a real ignorance of the signification of consciousness It is simply a *hetwbáhdsa* (pseudo-reasoning) arising out of the metaphorical misuse of the word *latent* when applied to consciousness.

We will also here mention the physiological theory which is in vogue at present with scientific men and philosophers of the experiential school This theory is another attempt to reduce consciousness to the terms of matter and motion It establishes that brain is not only the principal organ of mind, but that the nerve currents generated in the brain are the whole source of the mind we know Says a writer "The brain is highly retentive of the impressions made upon it, they are embodied in its structure and are a part of its growth. They may be reproduced on after occasions, and then what we find is a series of currents and counter-currents, much the same as what existed when the impression was first made When the mind is in the exercise of its functions, the physical accompaniment is the passing and repassing of innumerable streams of nervous influence. Whether under a sensation of something actual, or under an emotion or idea, or a train of ideas, the general operation is still the same It

* Henry E Roscoe, Lessons in Elementary Chemistry

seems as if we might say, *no currents, no mind*"*. To it might be added what Herbert Spencer gives in one of his volumes on Synthetic philosophy. After stating how water, nitrogen and carbon establish the easily modifiable nature of the brain, he goes on to state that the nature of the current is the dislodgment of energy, and that all cerebral action is simply a case of the dislodgment of energy. The brain centres may be compared to wound-up springs. The nerves by their agitation start the first movement of the spring, and the brain centre begins to unwind itself. To show the merits and demerits, or the explanatory limit, of this hypothesis, let us consider the question, as to how is the consciousness of differences in *degree* and *quality* produced, and how are these two kinds of differences differentiated in pure consciousness. Every one knows what qualitative and quantitative differences (*i. e.*, those belonging to quality and degree) are. Two tons of soap differs from five tons of soap in quantity. But glycerine soap differs from carbolic soap in quality. Similarly our sensations, subjective experiences, also present differences of degree and quality as well. The taste of an ounce of sugar dissolved in two tumblers of water differs in *degree* from the taste of the same dissolved in five. But the sensation of taste differs from the sensation of colour in *quality*. The question is, How came man to know that there are any such things as a difference of degree, and a difference of quality? and, *lastly*, How does he distinguish between these two? Here is an account of both on the dislodgment theory, which will render its futility very plain:—

Whenever molecular energy is dislodged at the conscious centres of the brain, consciousness is the result. Now on this hypothesis, consciousness of differences in degree results from the disengagement of greater or less quantity of molecular energy from the same centres of the brain. Differences of quality, which objectively arise from sensation being transferred from distinct separate extremities, or, organs, through different channels, will be subjectively consciousnessed on this hypothesis, by the disengagment of molecular energy from different centres of the brain. Thus far, the explanation may proceed without error. But why should disengagement of molecular energy at one centre of the brain produce a consciousness qualitatively different from the consciousness produced by the disengagement of energy at another centre, still remains a problem.

Perhaps some would suggest that the chemical energy disengaged at different centres is disengaged by disintegration of atoms of different elements, or atoms of different compounds, and hence the different sensations experienced. But even if it be so, the question still remains the same. For, whether it be the energy disengaged by the decomposition of this compound or that, or by the setting free of the elements of this atom or that, the energy disengaged is energy still. And the only difference that we can conceive

* Alexander Bain. Senses and the Intellect.

between the energies disengaged at two different centres of the brain is the difference of quantity or degree, and not of quality, for, energies disengaged are energies still. Hence, we should only be conscious of difference of degree, even if molecular energy is dislodged at different centres of the brain, an assertion which is against all experience. We have shown how differences in quality connot be explained by the theory of disengagement of molecular energy. It is at this stage that the physiological hypothesis remains at a stand-still in reducing consciousness in terms of energy.

We have thus shown how all materialistic explanations fare. It remains now to state the true objective inferences regarding *Atmá*. The first inference is from the structure of the nervous system with which man is endowed and its connection with muscular movement. The brain consists of collections of a grey matter, called brain-centres from which proceed fine white silvery threads, called the nerves. Some of these nerves called the motor nerves, terminate in muscles, which are appropriated for definite motions. The function of the nerves is mainly that of a conducting medium like the telegraph wires. The brain centres originate the influence that is sent through the nerves to the muscles that obey the influence. This influence is called the nervous current. Thus is the apparatus of movement constructed in the human organism. Suppose I desire to move my hand. At the command of *will*, the proper brain centre yields forth the nervous current which, traveling through the proper nerves, produces the contraction of the desired muscle and forthwith moves the hand. This working of the muscular and nervous system proves the existence of a *willing, controlling agent*. A very fit parallel of this is the case of the driver, turning by the exertion of his muscular power, the reins of the horses that pull the carriage. The driver is the *willing, controlling agent*. The hand of the driver that yields the impetus to the reins is the *proper brain centre* that yields the nervous current to the nerves. The *reins* are the *nerves* and the horse is the *muscular organ* which it is desired to move. The *Atmá* is, therefore, regarded as the *rathi*, the driver of the body. Thus is the first inference.

The second inference is from the action of the lungs. There is in the act of respiration, an inspiration, (a holding of the breath within) and an expiration. In the act of inspiration by the motion of proper membranes, the air of the atmosphere passes within the lungs to oxidize blood, convert carbon into carbonic acid and burn off other impurities. Says Manu —

दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ॥

The goldsmith by blowing strongly against a piece of impure gold removes its impurities by oxidation. So a proper blowing of the lungs

produces the removal of all impurities of the body and the bodily organs by oxidation.

Hence this vitiated, chemically changed air, now laden with carbonic acid and other impurities, is further expelled by the act of expiration. This process is continually kept up, and thus, by the cyclic movement of expiration and inspiration, the body expels its waste matter, renovates its blood, derives strength and nourishment from the invisible elements of the air, and repairs losses and injuries. This process argues the existence of a blower. To make the inference clearer, let us take the case of a goldsmith or blacksmith blowing with his bellows air into the furnace against a piece of gold or iron; when the air is forced out of the bellows into the furnace, a certain muscular force has to be exerted But it requires no exertion on the part of the smith to fill the bellows again with air So with the lungs. The expiratory function is under the control of the will. But inspiration is a purely involuntary act Hence it is clear that the structure of the lungs displays the activity of an *agent* that constantly blows the air out

A similar inference may be drawn from the phenomena of winking. This function, too, like the lungs, is controlable by will, but even in its ordinary performance it is so exact and regular that it has been aptly compared to the movement of puppets at the hand of a skilled master Winking may be artificially produced by touching the inner surface of the upper eyelid with anything solid, when the spasmodic flutter produced will most vividly bring out the notion of an interiorly residing hidden master, at whose command the flutter is produced, like the dance of the puppet, in the effort to remove any such foreign material.

The physiological phenomena of recuperation and growth are, above all, most suggestive The spirit, in the process of the growth of the organism, builds up by its interior anatomy all parts of the body proportionately, repairs the injured parts, heals the wounds, and, more remarkable still, puts forth an intrinsic effort to shake off all disease and disturbance. This power of the spirit, as an architect, is well known and has given rise to such terms as the "conservative" powers, or "economy" of the human organism A true appreciation of this fact has also given rise to a noble school of physicians who regard the human organism as a self-healing institution, the medicines occasionally given under this treatment being meant to assist nature and not to counteract disease Concerning this physiological power and other allied functions of the human spirit, says a medical authority, "By Materialists it is said that digestion is caused by the action of a certain organic matter called *pepsin* in conjunction with several free acids called lactic, acetic, hydro-chloric While the truth is, especially in mankind, the peristaltic movement in the alimentary channel like the

motion of the innumerable glands in the mucous membrane, and therefore digestion itself is caused inependently of the many wondrous cerebro-spinal centres by the *soul-principle* acting through the filaments of the sympathetic system, which is the residence and fulcrum of the automatic instincts and especially of those *vital self-intelligent* principles which flow from the ethers and essences in the constitution of nature into similar substances in the spiritual organisation of man. Hunger, therefore, is a universal voice of the soul in behalf of itself and the dependent body; and digestion is an appropriation by the soul of whatsoever is supplied for the upbuilding of both itself and body."

Lastly, the complicated relations into which the passive organs of sense enter with the active vital organs, offer a most strong ground of inference for the existence of *Atmá.* The colour or the smell of an object soon recalls its taste, and the idea of its taste immediately stimulates the tongue to secrete large quantities of saliva, as if in readiness to eat the substance It is, in fact, by this very process that large quantities of saliva are obtained for experimental purposes from the tongues of dogs by presenting to their sight delicious dishes of the fleshy food, without actually allowing the dogs, at least for the time being, to partake of it. Such, indeed, is the complicated relationship of the functions of the organs of sense and of the vital organs, that serious diseases may be started up or caused by the associations thus started up by a single perception All these facts lead to the inference of a central conscious being here called *Atmá.*

ISHOPANISHAT.

ISHOPANISHAT.

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ईशावास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम्॥ १ ॥

1.—By one Supreme Ruler is this universe pervaded, even every world in the whole circle of Nature Enjoy pure delight, O man, by abandoning all thoughts of this perishable world, and covet not the wealth of any creature existing.

कुर्वन्नेवेह कर्म्माणि जिजीविषेच्छतꣳ समाः।

एवं त्वयि नान्यथेतोऽस्ति न कर्म्म लिप्यते नरे॥ २ ॥

2—Aspire, then, O man, to live, by virtuous deeds, for a hundred years, in peace with thy neighbours Thus alone, and not otherwise, will thy deeds not influence thee

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असुर्य्या नाम ते लोका अन्धेन तमसावृताः।

तांस्ते प्रेत्यापिगच्छन्ति ये के चात्महनो जनाः॥ ३ ॥

3.—To those regions where Evil Spirits dwell and utter darkness prevails, surely go, after death, all such men as destroy the purity of their own souls.

अनेजदेकम्मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत्।

तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति॥ ४ ॥

4.—There is one unchangeable, eternal, intelligent Spirit, even more vigorous than mind. Material senses cannot perceive Him. Therefore the sage withdraws his senses from their natural course and perceives the Supreme Being everywhere present.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

5.—He moves all but Himself does not move To the ignorant He is far, but to the wise He is at hand. He pervades inside and outside of all

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यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विचिकित्सति ॥ ६ ॥

6.—"He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever."

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

7.—How can joy and sorrow overtake him who, through wisdom, perceives the Unitary Spirit as dwelling in all beings?

सपर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान् ।
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

8.—"He overspreads all creatures He is entirely Spirit without the form either of a minute body, or an extended one, which is liable to impression or organization He is the ruler of the intellect, self-existent pure perfect, omniscient, and omnipresent He has from all eternity been assigning to all creatures their respective purposes"

अन्धंतमः प्रविशन्ति ये ऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्याया ꣳ रताः ॥ ९ ॥

9.—"Miserable are they who worship ignorance, but far more miserable are they who arrogantly presume knowledge."

अन्यदेवाहुर्विद्यया ऽन्यदाहुरविद्यया ।

इति शुश्रम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

10—Saints, wise and firm, assure us that ignorance, the life of senses, produces one result, and knowledge, the life of spirit, produces exactly the reverse.

विद्याञ्चाविद्याञ्च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

11—He, who realizes both, passes through physical dissolution by virtue of the life of senses, and enters into immortality by virtue of the life of spirit.

अन्धतमः प्रविशन्ति येऽसम्भूति मुपासते ।

ततो भूय इव ते तमो य उ संभूत्यां रताः ॥ १२ ॥

12—Miserable are they who worship atoms as the efficient cause of the world, but far more miserable are they who worship the visible things made of atoms

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अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

13—Saints, wise and firm, assure us that the worship of atoms leads to one result, and that of things visible to the reverse.

सम्भूतिञ्च विनाशञ्च यस्तद्वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

14—He, who realizes both, enjoys, after death which is the consequence of the worship of things visible, immortality, the fruit of the realization of divine power displayed in atmos.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं ।
तत्त्वम् पूषन्नपावृणु सत्य धर्म्माय दृष्टये ॥ १५ ॥

15·—" O Thou who givest sustenance to the world unveil that face of the *true* sun which is now hidden by a veil of golden light, so that we may see the *truth* and know our whole duty."

पूषन्ने कर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह । तेजो यत्ते
रूपङ्कल्याणतमन्तत्ते पश्यामि योऽसावसौ पुरुषःसोऽहमस्मि ।१६।

16 —O Sage of sages, Preserver, Ruler, Eternal Light, and Life of the creation! gather up Thy rays, so that I may be able to feel Thy glorious presence full of beatitude This alone is my earnest prayer.

वायुरनिलममृतमथेदं भस्मान्तꣳ शरीरम् ।
ओ३म् क्रतो स्मर क्रतो स्मर कृतꣳ स्मर ॥ १७ ॥

17 —The air shall sustain the immortal spiritual body, the gross one shall only last till cremation O thou! who hast sown the seed of deeds, remember that the same thou shall reap.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ॥
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम ॥ १८ ॥

18 —O All-wise Being! Thou art the source of knowledge. Inspire us with Thy wisdom, lead us to rectitude, and drive off our evil. To this end, we repeatedly praise Thee and adore.

ISHOPANISHAT.

EXPOSITION.

RELIGION, as society at present exists, has been grossly *misconceived* Artificial prayers, consisting of set phrases, uttered almost unconsciously, or, at the best, in a state of semi-consciousness, by unfeeling hearts, who, in their lives and conduct, have betrayed inhuman vices, cruelty, uncontrollable passions, strong antipathies and inexcusable weaknesses, forced ceremonials, adopted through imitation, habit, fashion, custom, or fear of society, costly, useless, energy-wasting and time-consuming rituals, bold iniquities, that priests and leaders of sects have practised, establishing inequalities of men in the sight of Heaven, these and similar other *absurdities* have usurped the title of *religion*, and have inundated the world with an uncontrollable flood of misery, vice, crime, war and bloodshed The countenance of religion has become completely disfigured by looks of mutual hatred and diabolical enmity, by freaks of vengeance and ambition, by anxiety-toned glare of selfish eyes, by anger-broken brow of intolerance, and by the dreadful pallour of falsehood-poisoned faculties

Reason and faithfulness have been divorced from the entire domain of intellect Religion has become synonymous with a mere profession of creeds or opinions Mere faith has been substituted for living good lives and doing gracious deeds *Words* have dethroned *works* Superstition and mythology have dictated explanations of the mystery of the universe—explanations that are not less interesting, nor more true than the tales of Arabian Nights Metaphysics has been driven to bear witness to the competency of the story-telling, lie-manufacturing machinery of these explanations Guess and conjecture fill the room of exactness and certainty Dreams have been enthrusted upon society as facts Imagination has been strained to yield forth supernatural theology, preternatural mircales and unnatural doctrines Human nature has been vilified, insulted and stigmatized, as wholly depraved Hope and expectation have been banished from the future Eternal hell-flames and mighty engines of torture have been forged and imposed upon the people instead

Many useful and noble faculties have been denied their privilege, others have been completely suppressed, whereas some have been

put to severe persecution and trying ordeal. The whole stock of energy has been consigned to bigotry and dogmatism. Such, in fact, has been the office of religion.

Many gifted intellects, endowed with clear heads, have perceived this ruinous character of religion, and have revolted at it. And such is the sad spectacle still presented that many minds do yet revolt at it, and feel an aversion towards religion which is highly prejudicial to the interests of progress and truth. The noble conceptions which *true religion* might have engendered, the joys that might have sprung therefrom, fertilizing and gardenizing the soil of life, are entire strangers to the necessarily sceptical honest, truth-seeking minds of present times.

Is not all this deplorable? Is nothing better possible? Are we to be set adrift on the ocean of *uncertain*, yet *honest* scepticism? Is the mystery of life really insoluble? Perhaps, it is not given to man to understand the nature of things! If it be so, life would be a sad spectacle indeed, pains and miseries of this world would be simply unbearable.

Fortunately, however, the above is attributable to human ignorance of true religion. True religion is free from all artificiality and fabrication. True religion is not merely an oral profession It is no mythology. It is a living essence. It is highly *practical* It is founded on *entire truth*. It takes for its basis the *harmonious development of all the faculties*, the righteous unfolding of all our capabilities of knowing and being.

Religion, true religion, consists in living a life in Divinity, for,

"There's a Divinity that shapes our ends,

"Rough-hew them how we will."

To realize the existence of this Divinity and to feel its presence everywhere and at every time with us, is the first lesson to be learnt in religion. The *conception* that Nature, with her immutable laws and inexhaustible energies, with her infinity of forms and phenomena—is not an edifice of "chance," but has the positive fact of an Ever-Active and Moving Principle diffused throughout Nature for its basis, is the beginning of religion. When one has *realized* this, and, in the joyous depths of his *consciousness*, can exclaim, "BY ONE SUPREME RULER IS THIS UNIVERSE PERVADED, EVEN EVERY WORLD IN THE WHOLE CIRCLE OF NATURE," he is *then* fit to take a step further, and learn the lesson of individual reformation. But the lesson of individual reformation is never received till man has learnt to penetrate through the fleeting forms and phenomena of Nature to Nature's God.

Nature widely spreads her *evanescent* charms and *fleeting* beauties everywhere Man is easily misled by her alluring attractions and wild enchantments to forget the *Everlasting, Eternal* God that resides in the interior of, and pervades each of, her *ephemeral* productions The human mind, when as yet undeveloped and unrefined is soon held in captivity by the bondage of sensuous phenomena of the world The gorgeous display of riches and wealth, the pompous show of rank and dignity, the luxuriant abundance of opulence, the licentious sensualisms of ease and affluence, not unoften unbalance the young unsophisticated mind, and merge him into a sea of *worldly* ambitions, and expose him to the *earthly* anxieties of Envy, Passion, Jealousy, Hatred and Vice. Not seldom is man thus blinded to the interests of his everlasting life, and the true delight that ever enters the bosom of a devotee, who, while holding himself aloof from the affections of this phenomenal world, contemplates the All-pervading God of the Universe in His bounteous dispensation throughout Nature, is thus a stranger to him. Man, consequently, requires to be reminded that this world is a fleeting show, that the pleasures of senses are never permanent, that an earthly life is an unweedy garden that never grows to seed, and that empty titles, names and honors, reaped in this world, will not last long. It is wrong to hold out our affections for things perishable The Eternal, the Everlasting should engage our attention, draw our affections, absorb our interest, and excite our aspirations, for, then alone, is true delight possible.

Wouldst thou, O man, flee from the evils of this world, from the glamour of earthly pomp and deception? Wouldst thou get rid of envy, passion, jealousy and hatred? Wouldst thou be released from the restraints, burdens, cares and anxieties of earthly bondage? Dost thou seek for the *pure, everlasting* enjoyment of peace and happiness? Then, "ENJOY PURE DELIGHT, O MAN, BY ABANDONING ALL THOUGHTS OF THIS *PERISHABLE* WORLD"

When thus conceived, what a blessing is religion, pure religion! Its lessons are full of wise and useful teachings Led from Nature to Nature's God, we learn to contemplate the perishableness of this world and dislodge our affections for it When thus fitted, we are able to take a step further, and that leads directly to individual reformation, which essentially depends upon the perception of *justice*, a principle deepest engrained in human nature.

There *is* a Deific Essence that rules and governs all by a *general wise providence*, intended for *the highest good of all*. This universal providence enlivens the minutest atom as well as the largest sun, and fits the one and the other each for its respective mission which is the highest good of all A realisation of this providence working for the highest good of *all*, and a sympathetic vibration with the pulsations of this providence constitutes a true perception of the principle.

The highest good of all being the object, the wondrous system of Nature is the Divine Institution fulfilling this mission in a truly wondrous and sublime manner. Its eternal, immutable, unchangeable laws are the Divine code of perfect legislation, breathings from the essence of the Deity, modes in which He eternally lives, rules, and governs all. He keeps no vigilant, watchful, designing, conspiring, and often-times dishonest, corruptible police to keep a record of each one's doings, and to superintend his actions, lest they disturb the general peace of His subjects The Divine Institution is not susceptible of such weaknesses. Each one's memory is his infallible record-keeper, whereas the sensible organisation that apprises each of pleasure and pain, is the omnipresent police whose mission is not to punish but to teach lessons and to reform. There are no courts where law suits are decided, but social feelings, affections and other emotions are the interior chambers of the mind, where Reason sits on the throne of perpetual judgment This is the *universal* machinery employed in the Institution of Nature. And its object being the highest good of all, it is so regulated that the personal good of each, on the whole, consists in the good of all The eternal and immutable laws of Nature, consequently, recognize no special obligations, no individual isolated rights, and are no respecters of persons. One way the whole current of Nature flows—THE COMMON WEAL. No violation of this common course is possible without involving the transgressor in the consequences of his transgression—consequences by virtue of which he is thrown off from the common course, for a moment, to leave the general current undisturbed, to get himself purified, rectified, and resigned, if not willing to be subservient to the interests of the universal whole.

The law of justice, that keeps each being in peaceful relations with his neighbour, and dictates to him the standard of purity of his own soul, also enjoins upon him the *self-chosen* and *pleasing* duty of living in peace with his neighbours, and in tune with the external world. The destruction of this equilibrium is what constitutes discord, disease, misery, war and destruction Should any individual, therefore, attempt to disturb the general peace, the indispensable consequences of this *transgression* will inevitably devolve themselves upon him. But far different is the case *of one* who consciously and wilfully adopts the career that Providence has designed and regulated for all His path, though difficult in the beginning, leads straight to individual happiness and social welfare His is a path of peace and tranquillity No envious heart-burn, no exhausting emulation, no feeling of contempt or disgust, no despair or disappointment, no discontentment with his environments ever prompts him to swerve from the righteous course and spoil the temple of his personal health and individual existence. On the contrary, his social and fraternal feelings are saturated to satiation, his disinterested nature uplifts him above ordinary persecution on one hand and selfishness on the other, his reason is unclouded,

and his will pure and undefiled For, let man once comprehend that there is a wise Providence that regulates the affairs of the boundless universes around us by the ordination of general laws, let him once to his satisfaction understand, comprehend and know these general laws, and feel the existence of this Providence in the depths of his heart fully enough never to forget it for a single moment in his life, let him once enter this condition, and he will feel the unity of his spirit with that of others He will find himself in tune with all others Then will arise a perception of true brotherhood with mankind, for it will be seen that our delight consists in making others delighted, our happiness in making others happy

It is this perception of universal justice (which regards all mankind as one brotherhood and impels man to seek the harmonization of his interest with duty, lest, in not doing so, he may transgress the motion of natural currents that lead to general good), that can keep one willingly and delightfully from infringing upon the rights and liberties of others Thus alone, when in accord with the maxims of universal justice, can he truthfully exclaim "COVET NOT THE WEALTH OF ANY CREATURE EXISTING" Only then, and not till then, is true individual reformation possible

Religious progress, however, does by no means end here Merely to keep one's self aloof from the turmoils of this earthly life, to remain, as it were, unimpressed by the fleeting show and vanity of this world, or, lastly, to abstain from infringing upon the rights and liberties of others, is but the negative or prohibitive side of religion, with which even sinful indolence, coldest indifference, conniving reticence, and an abettor's silence are compatible Religion is too positive to be restricted to these mere prohibitive duties The wondrous organization of man endowed with *potent* energies and *vivacious* capabilities, has some *more imperative* demands, points out to the existence of some higher ends, and cannot be silenced by the dictates of mere prohibitive morality For purposes of mere peaceful enjoyment, never in conflict with the enjoyments of others, a passive organization would have been quite enough But man possesses active powers, innate energies, and stirring elements and all these are not in vain They beckon him towards the *constant application* and *energetic employment* of all his bodily and mental powers for the glorious end of achieving peace and happiness for himself and his neighbours Activity and not sluggishness is the law of Nature Animate and inanimate Nature, both, is full of lively energy and restless animation Nothing is idle The ant is ever busy, the earth we live upon ever whirls round and round, the plants and trees are ever employed in their growth, the air is always circulating and the waters are always bubbling and flowing ! Look round and say, what religion does Nature enjoin, what lessons does it widely outspread ? Everywhere in the domain of Nature, the inherent forces are ever busy in manifesting their presence

Nature enjoins but one religion, and that is Action, incessant, untiring, powerful, energetic Action,—for good, for glory, for health and for happiness of Each and All. "ASPIRE, THEN O MAN, TO LIVE IN VIRTUOUS DEEDS, FOR A HUNDRED YEARS, IN PEACE WITH THY NEIGHBOURS THUS ALONE, AND NOT OTHERWISE, WILL THY DEEDS NOT CONTAMINATE THEE."

To one who leads a life of incessant useful activity, how beauteous is the universe! It is a rich mine of happiness that only requires digging down and taking possession of. And what are human faculties to him? Speech with its power to soothe and to bless, music with its power to calm and to refresh, affections with their mainsprings to elevate and to support, and thoughts with their wings to take the loftiest flights and to soar; these and other faculties are full of hidden beauties. Each organ is pure and holy, as its mission is noble and sublime. Can one admire this beauty of the human system, appreciate it at its worth, comprehend its holiness, desire its purity and still remain disagreeable, discordant and deformed himself? No, he is too alive to the beauties of internal purity and the lustre of inward holiness, ever to linger in the darkness of filthy sensualism or hell of moral decrepitude Purity of motives, holiness of deeds and loveliness of lives are the internal beauties that he prizes most, and values above all. He cannot degrade himself by destroying this internal beauty, for, he is alive to the truth that "TO THOSE REGIONS WHERE EVIL SPIRITS DWELL AND UTTER DARKNESS PREVAILS SURELY GO AFTER DEATH ALL SUCH MEN AS DESTORY THE *PURITY OF THEIR OWN SOULS*." He is rather filled with joy at the glorious capabilities of his existence and at the priceless gift of life, is inspired with gratefulness for His endowment of reason, and moved to thanksgiving for the possession of his moral nature. His spirit is moved with gratitude towards Him who pervades all immensity, animates the orbs of heaven and the worms of earth, and destines them for ceaseless action for millenniums to come. Where is there an object in the unfolded universe, that does not inspire the grateful mind to sing praises of Him who reigns supreme everywhere, showering beauties and blessings around? In due acknowledgement of our gratefulness and our dependence upon Him, our souls rise in worshipful attitude towards Him, who is "ONE UNCHANGEABLE, ETERNAL, INTELLIGENT SPIRIT, EVEN MORE VIGOROUS THAN MIND.' It is true that "Material senses cannot perceive Him," but the heart bends in homage, ever grateful for the beauteous gifts of providence. Flavours, odors, colors, sounds and other external impressions may affect the externally-minded man and render him forgetful of the source from whom all these flow, but one in whose spirit beauty blooms, and gratitude rises with fragrant incense of

submissive homage, cannot help penetrating beyond them. He "WITHDRAWS HIS SENSES FROM THEIR NATURAL COURSE AND PERCEIVES THE SUPREME BEING EVERYWHERE PRESENT" No more do the delusive phenomena of the world delude him Sensuous charms and external vanities no more blind his expanded and internally-unfolded vision Far from external strife, and in the quiet of his mind, he perceives the Supreme Being that MOVES ALL BUT HIMSELF DOES NOT MOVE Yes, to the worldly-minded, passion-stricken, ignorance-ridden individuals, *He may be far*, But TO THE WISE HE IS AT HAND," for, "He pervades *inside* and *outside* of ALL" For a mind thus moved with the spirit of gratefulness, discord, discontent and disturbance exist no more For, what are jealousy, hatred, envy, contempt and other discords but different forms of antipathy? And how can antipathy exist, when one has realised for all mankind a common destiny, when one perceives each spirit moved by kindred influences of the same Providence, each item of the vast universe animated by the same breath and each individual heart flaming with identical heaven-lighted fires All differences melt away Human kind is one family All are brothers There are no enmities, no rivalries, no jealousies and no oppositions Under the patronage of such a mental exaltation, one is delightfully led to consider "ALL BEINGS AS EXISTING IN THE SUPREME SPIRIT AND THE SUPREME SPIRIT AS PERVADING ALL BEINGS," and "CANNOT VIEW WITH *CONTEMPT* ANY CREATURE WHATSOEVER," nor can "joy and sorrow overtake him," for, he perceives through His wisdom "the UNITARY SPIRIT THAT DWELLS IN ALL BEINGS"

Reverence, admiration and love are the only feelings that actuate *him* whose perception extends to the Unitary Spirit of the universe. When one reflects, how one is moved with reverence even towards those surperiorly endowed individuals, who, though superior, are fallible, finite, liable to pain, ignorance, disappointment, weakness and their consequences, it ceases to be a wonder that he should be moved with greater respect, admiration and reverence towards Him who "OVERSPREADS ALL CREATURES, IS ENTIRELY SPIRIT, WITHOUT FORM, EITHER OF A MINUTE BODY OR AN EXTENDED ONE, WHICH IS LIABLE TO IMPRESSION OR ORGANISATION" "WHO IS THE RULER OF THE INTELLECT, SELF-EXISTENT, PURE, PERFECT, OMNISCIENT AND OMNIPRESENT,"—THE KIND FATHER "WHO HAS FROM ALL ETERNITY BEEN ASSIGNING TO ALL CREATURES THEIR RESPECTIVE PURPOSES"

Blessed are they who enjoy the knowledge of this Divinity, this Omnipresent Providence. Excessive joy dwells in the conscious

depths of those who feel the presence of this Great Reality Life is a rich luxury, an immanent blessing, an eternity of enjoyment and growth Death is swallowed up in victory But miserable are they who are tied within the meshes of *ignorance* all around. Insensible of this Great Reality of the universe, can *ignorance* go further? See what a wreck it makes There is nothing more hideous than *ignorance* It has been truly said that when man only once becomes conscious of his *ignorance*, it is simply unbearable Wisdom, therefore, begins with the *consciousness* of *ignorance* The wise Socrates was right, assuredly right, when he said, "I only know that I know nothing." All discord springs out of *ignorance*. See what a hideous picture it presents Says immortal Pátanjali —

" अनित्याशुचिदु:खानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या "

' Fourfold is the fearful power of *ignorance* It leads its pitiable victim, in the first place, to conclude that this visible, audible universe, the very elements of which are given to decomposition and decay, shall last for ever, that this gross physical body, this *mortal* coil, is the only thing that lasts after death In the second place, it leads him to the horribly erroneous conviction that female beauty,—beauty which has been styled by some philosophers as a silent cheat, practice of falsehood, theft and the like, the very essence of which breathes filth and impurity are enjoyments pure and desirable In the third place, it plunges him into that ocean of pain and misery, the sea of passions and sensualities, in the gratification of which the blind victim of Ignorance imagines the acquisition of pleasure and of happiness Fourthly and lastly, the victim of Ignorance has no conception of soul and spirit To him there is no soul beyond this material, ponderable, visible substance" Such is *ignorance*, and as such it may truly be called *the life of senses*, for, what is it but a recognition of no happiness beyond sensual pleasures, of no life beyond that of senses, and of no world beyond the sensible one? Surely "MISERABLE ARE THEY WHO WORSHIP IGNORANCE, BUT FAR MORE MISERABLE ARE THEY WHO ARROGANTLY PRESUME KNOWLEDGE" For, he is not wise who presumes to know more, who claims to carry a pile of books in his brain, or a thick cluster of words and phrases in his memory, or a shower of sarcastic vocabulary in his tongue, or a borrowed magazine of that stuff (which is so useful for purposes of victory in intellectual warfare, commonly known by the name of *arguments*) in his promiscuous store-house, called the *mind* *Wise* is rather he who feels *nobly*, thinks *nobly*, lives *nobly* and *ACTS NOBLY* The difference between *wisdom* and *ignorance* is the difference of opposites Wisdom is life perpetual, happiness eternal, and peace for ever Ignorance is all the misery, all the crime, all the sickness, all the evil, that exists in this world. The difference between Wisdom and Ignorance is all the difference that is possible in this world. They

were not wrong who proclaimed "THAT IGNORANCE, THE LIFE OF SENSES, PRODUCES ONE RESULT, AND KNOWLEDGE, THE LIFE OF SPIRIT, PRODUCES EXACTLY THE REVERSE"

But blessed is the wise man who gets good out of evil and nectar out of poison For a wise man *the very senses* have a sacred function to perform This is the function of कर्मोपासना (*Karmopá-sana*),—that well-ordered, righteously regulated religious life which leads to emancipation from bondage, from sins, from misery and from death Yes, wisdom extracts discipline out of senses, righteousness out of passions, elevation out of affections, emancipation out of ignorance, and yields forth as its fruit everlasting *bliss* and *immortality* Of such, has it been said, "HE WHO REALIZES BOTH, PASSES THROUGH PHYSICAL DISSOLUTION BY VIRTUE OF THE LIFE OF SENSES, AND ENTERS INTO IMMORTALITY BY VIRTUE OF THE LIFE OF SPIRIT"

Many are the victims of Ignorance, and direful are the forms it assumes One of them is what may, for want of a better name, be called scientific atheism This is a belief in the omnipotence of atoms The externally-minded scientific man, whose mind is replete with conceptions of matter and motion, with dynamical and mechanical explanations, ever true to his instinct of never believing any thing except on the testimony of his senses, begins the task of crude analysis He dissects organised structures, nerves, muscles and tissues, and re-dissects, but throughout all the labyrinths of the brain, all the complicated net work of veins and arteries, he finds no trace of an intelligent God, all is motion or matter in motion He begins his physiological researches and ends in chemical and nervous action everywhere Again he leaves the organic department of nature, and analyzes and decomposes, and again analyzes and decomposes each solid and liquid and gas, now in a crucible, then in a retort, now by means of heat, and then by means of electricity, here with re-agents, and there with reactions, but meets everywhere with atoms, their affinities and their valencies, but nowhere with God On the *positive* evidence of *direct* observation, and from the *infallible* platform of *personal* experience, with his head raised in the *proud* majesty of *knowledge*, and his spine straightened with the *nervous* energy of *natural* forces, he bids farewell, a last farewell to the barbaric dogma of a belief in the existence of an intelligent, all-pervading, all-moving principle His belief in the potence of atoms is boundless They are *unanaly-able, undecomposable, simple monads, uncreated* and *eternal* in their existence, endowed (not by anything else, but naturally through necessity of existence) with inconceivable motions In the vast *chaotic* operation of these atomic forces, specific atoms met through accident and selection, united together, assumed a *temporary* organi-

zation, exhibiting signs of breathing conscious life This germ of life, on account of wholly unexpected and incomprehensible circumstances, under favorable conditions, (favorable through chance or selection) propagated itself and multiplied. Great was the *struggle for existence* then raging Many fortunately organized beings were, in the course of this struggle, again hurled back into the atomic chaos whence they sprung This is *extinction* But some fortunate organizations (fortunate, not through merit or desert, nor through design, but *fortunate somehow*) survived this diresome catastrophe, and prospered Their organization modified and developed new organs, and remodified and redeveloped, till man appeared on the stage Now man, this man, the product of fortuitous combination of atoms, with his heated brain, exudes entirely unsupported doctrines of immortality and Providence Can a sensible man believe such dogmas? Vain are thy efforts, O theologian! to construct an edifice of religion on the foundation of sand Human race, as a race, may, for long ages to come, survive, but individual man shall only go back to the vile dust from whence he sprung

Such is *scientific atheism* All is uncertain and unreliable Life is but an accidental spark produced by the friction of mighty wheels, the blind whirling motion of which constitutes the phenomena of the universe There is no hope of futurity, no consolation for oppressed virtue or disappointed justice, hereafter A natural result of which is that the worshipper of *omnipotent atoms,* dashed headlong into a sea of unrighteousness and immorality, tramples all justice without a pang, suppresses all virtue without a sigh, and over the wreck of all that is noble and elevating in human nature builds his philosophy of *desperate-ism* He is desperate in his actions, desperate in his feelings Or perchance his is a philosophy of *resignation*. Desperate or resigned, *there* are the signs of brutal violence to human nobility rendered, and as is the case of all violence rendered to human nature, the subject is agitated, disturbed, listless, melancholy, petrified or simply unconscious of himself Miserable, though, is this extreme form of scientific atheism, there is a softened form of it, however, which is compatible with a certain and a very high degree of morality For, there is in the scientific atheist, a strong belief at least, in the unchangeable, and immutable nature of laws, or of the order of Nature He is not superstitious In the world of effects, at least, he is a master Miserable and disturbed as his life of the interior may be, his external life is, no doubt, a complete success But far different is the case of one who, through superstitious ignorance, neither has any conception of the Intelligent Ruler of the universe, nor a definite conception of any law or order in the universe, but substitutes for the ennobling belief of a monotheist or the *natural* dependence of an atheist, a mean, grovelling or debasing worship of elements like earth, or of objects like stones and trees, or

even of bodies of men Of such degrading and debasing forms of theism, the world is full There is the homotheism (man-worship) of the Christians, the Loco—theism of the Mahomedans, the idolatry of the pagans, the pantheism of the Vedantis, and the polytheism of the Hindus, and all bigotry, dogmatism, sectarianism, intolerance and fanaticism of which the world's history is so full, is wholly attributable to, and is a standing evidence of, the miserably degenerated condition of the people at large Incalculable are the evils that flow from the worship of things visible Truly has it been said, "MISERABLE ARE THEY WHO WORSHIP ATOMS AS THE EFFICIENT CAUSE OF THE WORLD, BUT FAR MORE MISERABLE ARE THEY WHO WORSHIP THE VISIBLE THINGS MADE OF ATOMS.

Leading, as they do, to *widely differing results*, scientific atheism and various forms of worship of things visible are capable of a use to which wisdom puts them, when they are no more those disgusting things that they were The mighty hand of wisdom extracts out of things visible that sense-education and useful application which is the primary basis or the granite-foundation of all interior development Man's life-term is thus converted into a pleasant, instructive, invigorating, power-awakening journey that leads through the invisible portals of death to calm eternal Not alone is the visible material of the universe thus converted into a rich, useful store for future, but the *invisible undecomposable atoms* also are, by the touch of wisdom's hand, seen to be the seat of the power of the Almighty Maker Atoms are but the vehicle through which the Lord Divine sends forth everlasting energy and life into the visible Thus "HE WHO REALISES BOTH, ENJOYS, AFTER DEATH WHICH IS THE CONSEQUENCE OF THE WORSHIP OF THINGS VISIBLE, IMMORTALITY, THE FRUIT OF THE REALIZATION OF THE DIVINE POWER DISPLAYED IN ATOMS."

Here let us pause, and take a survey of the great eminence to which we have ascended. There is God, the Supreme Ruler of the universe, pervading in all, distributing justice for all, and assigning for each and all, their respective mission. Here is man endowed with potent, active faculties, energetic capabilities, and all-achieving powers, adequate to fulfill the mission to him assigned , and here is a glorious, beauteous universe, so attractive, so useful, so beautiful, so harmonious that the heart rises in *utter gratitude* to the Great Dispenser of all gifts, " O THOU WHO GIVEST SUSTENANCE TO THE WORLD, UNVEIL THAT FACE OF THE TRUE SUN WHICH IS NOW HIDDEN, BY A VEIL OF GOLDEN LIGHT, SO THAT WE MAY SEE THE TRUTH AND KNOW OUR WHOLE DUTY " O PRESERVER, SAGE OF SAGES, RULER, ETERNAL LIGHT, LIFE OF THE CREATION ! GATHER UP THY RAYS, SO THAT I MAY BE ABLE TO FEEL THY

GLORIOUS PRESENCE FULL OF BEATITUDE *THIS ALONE IS MY EARNEST PRAYER* Wonderful is the immortal life Thou bestowest, and wonderful the justice Thou dealest Sublime is the process by which *the immortal spiritual body* (सूक्ष्म शरीर) *is raised* out of the gross physical one and supported For, even after death, Thou peoplest us in a world, the enjoyments of which are the *fruits of the very seeds* that here with our deeds we have *sown*

"O ALL-WISE BEING! THOU ART THE SOURCE OF KNOWLEDGE, *inspire* US WITH THY *wisdom,* LEAD US TO RECTITUDE, AND DRIVE OFF OUR EVIL *To this end,* WE *repeatedly* PRAISE THEE AND ADORE

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— o —

MANDUKYOPANISHAT.

॥ ओ३म् ॥

MANDUKYOPANISHAT.

ओमित्येतदक्षरमिद ५ सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यतदिति सर्वमोङ्कार एव । यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

1 "OM" is the name of the Eternal and Omnipresent Spirit. The *Vedas* and *Shastras*, and even the whole universe, when understood, declare the nature and attributes of the same Being He, Om, encompasses the past, the present and the future, and is perfect. He encompasses even what the past, the present and the future do not comprise.

सर्व ५ ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

NOTES—I *Akshara* has been translated into 'eternal and omnipresent' See Mahabháshya, Patanjali's Commentary, 2nd A'hnika, on the Seventh *Shiva Sutra* Says Patanjali —

अक्षर नक्षरं विद्यात् । न क्षीयते न क्षरतीति वाक्षरम् ॥

अश्नोतेर्वा सरोऽक्षरम् । अश्नोतेर्वा पुनरयमौणादिक. सरन् प्रत्यय: । अश्नुत इत्यक्षरम् ॥

—or, *akshara* is that which does not decay, decompose, move or change, also, *akshara* (from the root *ash* and unadi suffix *saran*) means that which is all-pervading Hence 'eternal and omnipresent'

Swámi Dayananda translates the passage thus in his Introduction to the Vedas, (*Rigvedádi Bhúshya Bhumika*), p 44, lines 21—25

ओमित्येतद्यस्य नामास्ति तदक्षरम् । यन्न क्षीयते कदाचिद्यच्चराचरं जगदश्नुते व्याप्नोति तद् ब्रह्मैवास्तीति विज्ञेयम् । अस्यैव सर्वैर्वेदादिभि: शास्त्रै: सकलेन जगतावोपगतं व्याख्यानं मुख्यतया क्रियते ॥

This is literally as we have interpreted

Our rendering of *Bhútam, Bhawat* and *Bhavishyat* is that of substantives, meaning 'God encompassing the past, God encompassing the present and God encompassing the future, unlike the ordinary meaning of mere adjectives, meaning past, present and future, qualifying the word *Sarvam* Also, we have translated *Sarvam* as perfect For reasons, see Nirukta, Parishishta, 14th Chapter, 13th and 14th Kándas, where *bhuta, bhawat, bhavishyat* and *sarvam* are given as names of God or Atma

2 He is the Great God, perfect in all He who pervades my soul is the Supernal Soul of Nature. The phases of His existence are four in number.

जागरितस्थानो वहिः प्रज्ञः सप्ताङ्ग एकोनविंशति मुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

3 The first phase is the wakeful phase. In this phase, God is manifest as diffused in external nature, causing incessant interaction among the *seven parts* that constitute the organisation of the Universe, determining the disposition of *the nineteen* organs of thought and correlation, *that* enable organisms to seek their enjoyments in gross palpable matter; and regulating, with precision and order, the physical motions of the Universe

स्वप्नस्थानोऽन्तः प्रज्ञ सप्ताङ्ग एकोनविंशति ।
मुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥ ४ ॥

II —*Atma*—" the Supernal Soul that pervades "

सातिभ्यां मनिन् मनिणौ । उणादि सूत्र ४ । १५३ ॥
or *Atma* is derived from the root *at* and unadi suffix *manin*

अतति व्याप्नोतीतिवात्मा—Atma is that which pervades all.
Also See Nirukta, III, 15 —

आत्मातनेर्वाप्तेर्वापि वाप्त इव स्याद् यावद् व्याप्तिभूत इति ॥

Swami Dayananda translates the passage, " अयमात्मा ब्रह्म " (one of the well-known *mahávákyas* of Neo-vedantins) in the SATTYARTHA PRAKASHA, 3rd Edition, p 195, line 26, thus —

"अयमात्मा ब्रह्म" अर्थात् समाधि दशा में जब योगी को परमेश्वर प्रत्यक्ष होता है तब वह कहता है कि यह जो मेरे में व्यापक है वही ब्रह्म सर्व व्यापक है ॥

Pad—phase of existence (from the root *pad*, which, means *gati*).

III —*Saptanga*—seven parts of the organisation, (1) Head, (2) Eyes, (3) Ears, (4) Organ of Speech, (5) Organ of Respiration, (6) Heart, (7) Feet They are also sometimes slightly differently enumerated Explanation to follow

एकोनविंशति मुखः—Nineteen internal organs of thought and correlation They are the 5 organs of senses, *i e*, of hearing, touching, tasting, smelling and seeing, 5 organs of motion, *i e*, hands,

4 The second phase is the contemplative phase. In this phase, God is viewed as living in the interior design that fixes the relation of the seven parts to each other, or adapts the nineteen functions of correlation to the purposes in view, thus interlinking the several ideas that constitute the design, and giving to the Universe an invisible but interior organisation.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

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feet, reproductive organ, organ of excretion and organ of speech, 5 *prànas*, or vital nervauric energies, *i. e*, *pràna* that, in the act of respiration, forces the air into the lungs, *apán* that produces motion from inside outwards, *samána* that circulates the blood from the heart throughout the system, *udána* that stimulates the glossopharyngeal nerves and moves the muscles near the throat to draw in food and drink, and *vyana* that produces motion in all parts of the body, (See SATYARTHA PRAKASHA, p 242, lines 15—18), *Manas*, or organ of will and desire; *Buddhi*, or organ of thought, *Chitta*, or organ of memory, *Ahankára*, or organ of individuality.

Vaishwánara has been here translated into God 'manifest as *diffused*,' or '*causing incessant interaction*,' or '*determining the disposition*' of organs, or '*regulating the motions*' of the Universe. Yâska thus says of *Vaishwànara*, वैश्वानरः कस्माद्विश्वान् नरान् नयति विश्व एवं नरा नयन्तीति वापि वा विश्वानर एव स्यात्प्रत्यृतः सर्वाणि भूतानि ॥ Nir. VII, 21

Which means —*Vaishwánara* is He who controls and directs all beings, towards whom all beings are led, or who is himself *Vaishwánara*, *i e*, One residing in all things and moving them.

IV —स्वप्न स्थानः has been translated into 'contemplative phase,' for, in dream, ordinarily called *swapna*, it is only the mind that is active, not discriminating between things and their thought Hence, the only realities then present before the mind are its own thoughts It is in this respect that *swapnasthana* has been translated into the "contemplative phase"

Concerning the words *taijasa* and *prajna*, occurring in the next passage, Yáska remarks, Nirukta, XII. 37—प्राज्ञश्चात्मातैजसश्चेत्यात्मगतिमाचष्टे" The words *prajna* and *taijasa* signify two modes of existence of Atma.

5 When the human soul reposes in sound slumber, suspending all voluntary functions, neither willing, nor desiring, nor dreaming, he is said to be *sushupta*, or in the slumbering condition The third phase is the slumbering phase, where, like the human soul that is folded within itself, God is viewed as himself, an Embodiment of all ideas and principles, Himself all delight, enjoying but delight, only manifest in His consciousness, and endowed with the highest wisdom.

एष सर्वेश्वर एष सर्वज्ञ एषो ऽन्तर्याम्येष ।

योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

6 Such is the Ruler of all, the Omniscient Principle, even the Controller of life interior, from whom has proceeded all, the Source and Resort of all beings

नान्तः प्रज्ञं न वहिः प्रज्ञं न नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्य्यमग्राह्यमलक्षमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

7 View Him neither as designing interiorly, nor as diffused throughout external nature, nor in the tansitional

V —The meaning of the word *sushupta* is very clear It means sound sleep The correspondence between the ordinary state, called sound sleep and what is here called slumbering condition, is the spontaneity and regularity of motion without the direct and wilful action of consciousness Consider the state of a man in sound sleep Although all volition is suspended, yet the involuntary functions are performed most regularly The powers of volition seem to have become materialized or metamorphosed, hence *Prajnâna ghana*, which literally means 'intelligence solidified or embodied', hence the translation "*embodiment* of ideas and principles" (See PANINI'S ASHTADHYAYI, III. iii 77, *mûrtau ghanah* The root *han* assumes the form *ghana*, when the meaning to be expressed is *murti*, or solidification or condensation).

VII —*Prapancha*, the relative or the conditioned world, i e, the phenomenal world from the root—पचि व्यक्तिकरणे or, पचि विस्तारवचने—*pachi*, to render sensible, or to develop in detail

Ubhayatah prajnam refers to the state midway between waking and dreaming The word नोभयतः प्रज्ञं, or, as Shankara says, अन्तरालावस्था प्रतिषेधः,' is put to indicate that here we exclude also the state midway between both.

mood between both, neither emdodiment of intelligence, nor fraught with volitional consciousness, nor devoid of consciousness! but as the Invisible, Unimpressible, Incomprehensible, Indefinable, Unthinkable, Unknowable Being, only Conscious of Self in Self, *i e*, the Absolute, and the Unconditioned, with no trace of the relative or the conditioned world about Him, All calm, All-bliss, One and Only This is the fourth or the essential mode of existence This is the Atma, आत्मा, the Universal Spirit He should be known

सो ऽयमात्माध्यक्षरमोङ्कारोधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

8 Om is the most estimable name of the Eternal, Omnipresent, Universal Spirit, the modes of existence of this Spirit being truly represented by *mátras* or the single letters, A, U, M, (अ,उ,म्) of which the monosyllable Om is made up

जागरितस्थानो वैश्वानरो ऽकार प्रथमा मात्राप्तेरादिमत्वाद्वाप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९ ॥

9 A (अ), the first *mátra*, means the wakeful phase, or God diffused in external nature, for, अ means that which is diffused throughout and is known in the first step He, who realizes this mode of Divine existence, becomes gratified to the full measure of his desire and has taken the first step

स्वप्नस्थानस्तैजस उकारो द्वितीयः मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एव वेद ॥ १० ॥

10 U (उ), the second *mátra*, means the contemplative phase, or God living in interior design, for, उ means that which

VIII —The word *mátra* has been here given as meaning something that represents or estimates the value of another See UNNADI KOSH, IV. 163—हुयामाश्रुभसिभ्यस्त्रन्। or मातीति मात्रा मानं वा, *mátra* is that which measures, estimates or gives the value of, hence 'represents'

IX —Here the *mátra* A is shown as derivable from the root *ap* (*aplri vyaptau*) to pervade, or as an abbreviated form of *adi*, which literally means the very first step, hence the one who has taken the very first step, or only a zealous beginner

X —Here U is shown to be derivable from *utkarsha* or *ubhaya*, the former from *krisha*, to draw out an outline or mark, hence to design, and the latter meaning both

designs, or does both, i e, designs and executes He, who realizes this mode of Divine existence, attracts wisdom towards himself and becomes harmonized Never is in his family born an individual who can ignore the knowledge of the Divinity

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदꣳ सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

11. M (म्), the third *màtra,* means the slumbering phase, or God viewed in Himself; for, म् means that which measures all, or is the resort of all He, who realizes this mode of Divine existence, measures out [a] the whole knowledge of the Universe and retires unto Him

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ॥ १२ ॥

12 The fourth is no *màtra,* for, it represents the Unknowable, the Absolute, and the Unconditioned, without a trace of the relative or the conditioned world about Him. He, who realizes this, the true *Atma*, *Omkàra* passes from self into the Ruler of self, the Universal Spirit, *i. e*, obtains *moksha,* or salvation

(*a*)—"That which measures all" means "that viewed in comparison with whose infinite power, the structure of the Universe is but finite and measurable."

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EXPOSITION.

WORSHIP is the first act of pure religion It is a spontaneous declaration of the inmost affections, as distinguished from the false worship of the churches, where every action is pre-determined instead of being spontaneous, where we have declamation instead of declaration, and pretended show of assumed seriousness instead of free play of inmost affections Such is not true worship True worship, on the other hand, is brimful of genuine feeling, profound attraction, and soul-absorbing meditation True worship, as an outcome of pure religion, is deeply ingrained in human nature

Folded within the depths of the human soul lies the germ of all religion Every human being is endowed with a spiritual nature, a nature that lifts him towards all that is pure and holy, superior and attractive Not only do the holiness of life, purity of motives, sublimity of thought, and nobility of character inspire us with the appropriate feelings of respect, regard, admiration or reverence, but our aspirations rise high towards the just, the true, the infinite and the divine. It is *this* part of our spiritual nature that is the foundation of all religion, endows us with the sentiment of reverence for all that leads to high and noble aspirations, and with the sentiment of humble gratitude for all that has contributed to our edification and elevation.

Like all other affections of the human mind, the religious affections are also capable of being *misused*, or of being *perverted* in their use The religious sentiment, under the effect of excessive stimulation, may exaggerate or portray in brighter colours a simple truth, may over-estimate or unduly estimate the sanctity of an action, and, where the sovereign faculty of Reason is yet undeveloped, or but very weak, this over-estimation may develop into idolatry or superstitious reverence, or, on the other hand, where, through want of clear perception, or through want of interpenetration, the reasoning faculties are very active, but discerning faculties comparatively torpid, the consequence may be a sceptical, atheistic, or disrespectful temperament But the elevation felt or pure liberty enjoyed will be exactly in proportion to the *normal* exercise of this faculty Man, in his ignorance, often worships a false deity Instead of the God of *Nature*, he worships a god of his imagination, a god of fashion, a god of popular sanction, or a god of his own feelings and ungratified desires. And what is the consequence? A life of superstition, unrighteousness, cruelty and injustice A true mode of worship is, therefore, highly desirable, a mode of worship, not dictated by false religious education, or fashionable popular custom, but by the higher interests of spiritual nature and by the deepest penetration of Reason This system of worship, it is the subject of *Mándukyopanishat* to furnish.

It enjoins the worship of the Supreme Deity alone, the Eternal Omnipresent Being, the Supernal Soul of Nature For, what but a true conception, knowledge and realisation of the Universal Spirit, can be consistent with that overflowing, exultant, blissful attitude of the mind, otherwise designated as worship The worship of the Eternal Being is the only worship that is inculcated in the *Upanishats*, and this Eternal Being is everywhere named Omkára

In *Kathopanishat*, II 15, we read —

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्य्यञ्चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥

OM is the adorable Being to the study of whom all life of *brahmacharya* is consecrated, or all practice of meditation devoted, and whose realization it is the object of the four Vedas to accomplish Or, in the words of *Chhàndogya Upanishat* ओमित्येतदक्षर मुद्गीथ मुपासीत्—"Om is the Eternal, Omnipresent Being; He alone should be worshipped" Or, more explicitly still, in *Mundakopanishat*, II. ii 5-6 —

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष सेतुः ॥ ५ ॥
अरा इव रथनाभौ संहिता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

He who *interiorly* and *invisibly* sustains the sun, the earth and the intervening space in their respective positions, even He, who sustains the life, the brain, the lungs and all the various senses, is the Unitary Interpervading Spirit Try, O men ! to *know Him* alone, and leave all other talk, for, He is the only *principle* that leads to immortality. (5) Just *in* the heart, where all the blood-vessels meet, very much like the spokes of a wheel meeting *in* the *navel* or the centre, resides the interiorly-governing Divine Spirit, manifesting His glory in ways multifarious *Contemplate Him*, the Om, this interiorly-governing Spirit, for, thus alone can you reach, with safety, the blissful haven, far beyond the ignorance-begotten miseries of this troubled ocean of Life (6)

What, then, constitutes the contemplation of Om? What is the process to worship Him? An answer to this question is furnished in Yoga Darshana I i 27-28 —

तस्य वाचकः प्रणवः । तज्जपस्तदर्थभावनम् ॥ "Om is the inestimable name of the Supreme Being who is the Ruler of the Universe.

To recite this, His name, and to constantly recall to our mind its profound signification, this is the twofold process of meditation, called *upásná*." Vyasa, in his commentary on the two *Sutras*, remarks —

"Om indicates the Ruler of the Universe. Is it by mere arbitrary convention, or by some natural process, just as light indicates the lamp or the source of light? Surely, the relation between the symbol Om and that of which it is a symbol, is not conventional but actual, and the symbol but expresses the actual relation. To take a parallel example, the relation between the father and the son is real. The relation *really* exists, even before we can express it in such terms as these: 'He is his father, and he his son.' Even in the cycles of creation to come, since words signify things not arbitrarily but by a fixed natural standard, the same symbol, Om, is made to express the same idea, because it is an established fact, with those who know Revelation, or those *yogis* who have realized what the relation between the signifying symbol and the thing signified is, that the words, their corresponding ideas, and the relation between them is eternal, or exists in nature, and not by human convention."*

"The recitation of Om, and the constant presentation before the mind of its signification, these are the two means of His *upásná* or worship. The *yogi*, who constantly does both, develops concentration, or, as has been elsewhere remarked, the aforesaid recitation and realization develop concentration, and concentration facilitates realization, till, by the continual action and re-action of both, the light of the Supreme Divinity begins to fully shine in the heart of the *yogi*." *Vyasa Bhàshya*, Sutras 27 and 28.

The recitation of *Om* and the constant presentation of its signification to the mind, being the two essentials of Divine worship, it is of the greatest importance to know what the significance of the Unitary Syllable *Om* is, for, the recitation is only preparatory to the presentation. We have only said that Om is the Eternal Omnipresent Spirit. This is by the way of indication. But we have not as yet any definite knowledge of the detailed significance of this syllable. It is, however, a very palpable fact that no word is so sacred in Vedic literature as Om. It is regarded as the essence of the Vedas, as the highest, the sublimest and the dearest name of the Supreme Deity, and is especially appropriated in *upàsnà*. No Vedic mantra is ever read without a previous recitation of the syllable, Om. It is not only

* Perhaps this truth will be more easily brought home to the sceptical reader of the nineteenth century if it were expressed in the words (to us, less acceptable, for, more indefinite), of Max Müller, who says, 'They (the roots) are *phonetic types*, produced by a power inherent in human nature. They exist, as Plato would say, by nature; though with Plato we should add that when we say by nature, we mean by the hand of God."—*Lectures on the Science of Language, 4th edition, London*, page 402.

because Om is the most soft, melodious and smoothly-flowing syllable in sound, nor merely because the letters composing Om spontaneously, and without education of any sort, escape the lips of the babe who is just beginning his vocal exercises, but because there is something deeper, dearer and diviner in its significance. It is true that, whereas other names of God are also names of things temporal, (for instance, the Sanskrit *ishwara* is also the name of a governor, even *Brahma* is also the name of the universal ether and of the Vedas, *agni* is, besides, the name of fire, and so on), Om is only the name of the Eternal, Omnipresent, Universal Spirit. That can only be a reason in behalf of its precision and definiteness of meaning, but hardly a reason for the extremely superlative importance that is attached to it. It is also true that Om is more comprehensive in meaning than any other term signifying God in Sanskrit, or, in other words, that it connotes a number of attributes that no other word or syllable singly does, but even that is of secondary importrnce. The deepest, and in truth, the highest reason is that the signification of Om is the *key-note* of the realization of the Divine Spirit. The several letters of Om, with unparalleled exactness, mark the successive steps of meditation by which one rises to the realization of the nature of Divinity.

The process of this realization is exactly the reverse of the process by which the mind acts on the external universe. If the latter be called evolution, *i. e.*, folding out of the internal faculties of the mind, till they become externally manifest, the former should be called involution, *i. e.*, folding the mind within itself, till the faculties that were working on the outer plane retire from outside and turn inside for more interior work. To take a familiar illustration, when an archer shoots a mark, he directs his attention from within outwards with his eye pointing towards the mark in the same straight line with the arrow, he stretches the bow and lets the arrow fly. This is how mind acts on things external. To pass within, to contemplate Divinity, he withdraws his senses from their outward course, and, when the outer activity of the mind is stopped, he passes, by gradual steps of reflection, embodied in the constituent letters of the syllable Om, to the more interior and, therefore, more perfect realization of the Divine Spirit.

Before we begin our exposition of the several letters composing Om it will be useful to present a rough outline of the four planes of manifestation of mind's activity. The Divine Being is a spirit, and to realize this spirit we have to pass through its outer manifestations to the more and more interior ones, till the final cause, the Spirit, is reached. Perhaps, our understanding will be much facilitated by taking the analogous case of the working of the human spirit, although it must be remembered that an analogy is, at the best, an analogy, and not an exact coincidence.

Let us begin with the case of a watch-maker. He has made the watch, and the principles embodied in the watch are doing their actual work The spring, the balance, the wheels and other pieces of the machinery, all perform their respective appropriate functions, and the minute and hour hands regularly move on the dial In fact, the skill, dexterity, and designing capacity of the watch-maker are not only embodied in, and stamped on, the watch, but the very material forces and mechanical principles, that the watch-maker had at his disposal, are actually living in the watch and manifesting themselves by the precision and regularity of motion of appropriate parts This is the first, the most external and the most palpable manifestation of the watch-maker's skill Thus the spirit outwardly stamps matter with its impress This is what has been designated in the translation portion, "the WAKEFUL PHASE" or the externally manifest mode of spirit's existence

But, *secondly*, the first watch-maker in the world, before he sat up to manufacture a watch, must have made an *ideal watch*, i e, must have *designed* the watch He must have previously known the principle or the fact of elasticity, its isochronism, the principle of transmission of motion by wheels and pinions, the principle of escapement, the frictional, elastic and other properties of steel, brass, iron, jewels, &c, and must have patiently and slowly elaborated in his mind a scheme of the application of all these principles, till a definite purpose could be served by them He must have thought out the *pros* and *cons* of one arrangement and the other, and chosen one in preference to the other, till he finally settled upon a mentally perfect scheme of the watch He must have mentally seen his ideal watch, thus slowly moving, thus ultimately stopping and requiring a winding for possibility of further movement In short, the watch-maker must have drawn from the promiscuous store-house of his knowledge the necessary items of information, applied them properly, and, for a time, *lived in the self-made design*, before he was actually able to undertake the manufacture of a watch This is what has been called "the CONTEMPLATIVE PHASE," or the designing mode of spirit's existence

And yet, this is not all There was a time, when no thought, not a trace of this design existed in the watchmaker's mind His mind was a store-house filled with promiscuous information, not yet arranged or applied And the principles embodied in the watch were not all he knew Perhaps he knew much more about astronomy, physics, psychology, mathematics and æsthetics, perhaps about chemistry, medicine and ætiology A merely fragmental part of his knowledge was brought to light and applied Compared with the knowledge that was actually rendered *useful*, his whole information was encyclopedic And yet, was he, all the while, conscious of the vast amount of massive information that he always carried about

himself? Surely not! In moments of bright recollection, or in moments of practical necessity, only fractional portions of his accumulated experiences were illuminated and called forth in conscious array before his mind, but the vast majority of his cognitions still *slumbered* as latent ideas, like congealed, solidified, incrusted bits, in the dead, calm, silent chambers of his brain or sensorium. Revocable at pleasure, they were the *invisible* guests of his mind, living for the most part in the back-ground, shaded from immediate recognition by the exquisite, dark veils of oblivion hanging over the chambers of memory This condition has been denominated the "SLUMBERING PHASE," or the inactive mode of spirit's existence

Beyond the *wakeful* phase, or the active manifestations of the mind as embodied in material things and phenomena, like phantasmagoria, projected from within the magic lantern outward on the specular screen, *beyond* the *contemplative* phase, or the energetic display of mental activities, now reconnoitering one group of ideas, then another, now selecting, then arranging, till, as in a dream, woven into a texture, stands before the mind the glowing picture of a marvellous painting, heretofore unconceived, *beyond* the *slumbering* phase, or the inactive repose of mental faculties, replete with tactual or sensual mentalities, impelled to remain by the omnipresent law of re-action, at an imperative rest, *beyond* these and *behind* these, removed far, far away from these phenomenal activities and passive modifications, resides the *true reality*, the *substance* **spirit,** the watchmaker *in essence* This has been styled the "essential mode" of spirit's existence

Let us, clearly conceive these four modes of spirit's existence, the Wakeful, the Contemplative, the Slumbering and the Essential. Man, in his life, repeats these modes of his spirit-existence every day. When it is broad daylight, and the human mind is fully awake, the eye perceiving colours, the ear hearing sounds, the nose smelling vapors, the tongue tasting fluids, and the body feeling solids, he lives a life in material objects This is the *Wakeful* state When the folds of darkness overtake the day, and 'the ploughman homeward plods his weary way,' when perhaps, the ignorant labourer tries to forget the severity of his toil in a cup of wine—the active world retires, and so does our model-man Straight he stretches himself upon his bed The eyelids close as with a superincumbent weight, and gradually the other senses give way, and our model-man has fallen into sleep Perhaps he is dreaming Suppose he is a student The solid walls of his seminary have really dissolved from his view, for he is not waking. Without books, class-fellows, or companions, he is lying on his bed, solitary and alone And yet he dreams The examination-hall with its flocking candidates is painted before him, himself seated amidst them. The papers are distributed so to-day so to-morrow, and so the day after

(all in the dream) Home he returns in anxious wait for the result, and lo! a paragraph in a Gazette, or a telegram from a friend, brings him the cheering news, or, perchance, the news of his failure Wonderful are the mysteries of dreaming This corresponds to the *contemplative phase* Soon after the dream, or without a dream, he falls into a sound slumber Where is that living voice, and that active brain? Where are those dreamy paintings? Have they vanished, melted into *nothing*, or been annihilated? Stored in the organisation, though invisible, lie the possibilities of their manifestations still, though now congealed and materialized, so to speak This is the *Slumbering* state How speedily flows the current of life Day after day of wakeful activity passes away, night after night of disturbed or sound slumber is counted And yet, amid these changing scenes, these veering manifestations, man preserves a sort of independence, his *personal* identity, because he is the *Essential existence*, to whom the aforesaid states are either accidents or non-involving influences

Doubt not, gentle reader, but that the spirit exists in these four moods The wakeful mood is the most exterior, the contemplative the more interior, the slumbering the more interior still, till we reach the innermost reality, the essential spirit. And so God's spirit, which is diviner, holier, infinite far, *essentially exists, as an embodiment of principles, designs and imparts life and vitality to all external nature.* And the first glimpse of Divinity that is caught by the dry scientific mind is of the most external kind, in fact, derived from the adaptation of physical motions to one another, their regularity, precision, uniformity, and such other traits that the universe exhibits to a mind well-versed in the study of effects After the mind has familiarized itself with this, there dawns a philosophical perception of the interior design of nature, with which perceptions the mind soars higher, till the design itself is found to be the outcome of constitutional and spontaneous tendencies of the Deity, called principles Contemplating from the platform of these principles, the mind rises to the Fountain of all principles, the Essential Divinity, embodying all in *One*

These being the successive steps through which the mind rises to the contemplation of the Eternal, Omnipresent Being, the syllable Om, which consists of three letters, A, U & M, or अ, उ and म, is made the means of this contemplation, for अ presents the wakeful phase, उ, the contemplative, and म, the slumbering phase, not merely mnemonically but by virtue of their inherent meaning Hence the true devotee, in the recitation of Om, thinks of the three letters composing Om, dwells on the meaning and signification of each letter which represents one corresponding phase, and thus lives alternately in the order and regularity displayed in nature,

in the design moving nature, and in the principles spontaneously and naturally elaborating design. Since the very lowest phase, thus contemplated, involves but the highest generalization of the order of the universe, its contemplation is pre-eminently calculated to develop concentration, and concentration facilitates contemplation, so that ultimately, by the continued action and reaction of both, the light of the Supreme Divinity begins to fully shine in the heart of the *yogi*. Hence the words of Vyasa.—

"स्वाध्यायाद्योगमासीत योगात्स्वाध्यायमाम्नेत् ।
स्वाध्याययोगसंपत्त्या परमात्मा प्रकाशते" ॥

We come now to the explanation of the three letters अ, उ & म.

In contemplating the deep signification of अ, the *yogi* holds before his mind the vast expanse of the universe, with its mighty orbs rolling in their magnificent splendour undisturbed through vacuous paths, carving ethereal waves of unseen exquisite beauty in the ocean of infinity, and contemplates upon the grand meaning of the universe, for, in the words of the Upanishat, the mighty volume of nature is spread as a commentary on the nature and attributes of the Eternal Omnipresent Being The universe appears to his illuminated vision as a vast organisation of definite parts And such is the uniformity of plane in this organisation, that even the most distant orbs—whose light, emitted millions of years ago, carried ont the speedy wings of ether at the unearthly rate of 180,000 miles per second, has not as yet been able to penetrate the atmosphere of our earth—yea, even orbs more distant are organized internally on the same plan on which the solar system, of which our earth is a part, is constructed To contemplate the wise and intelligent structure of the universe, a structure even as perfect as that of the most highly developed being on earth, man, a structure as well endowed with a brain, stomach, the feet and the various other parts justly composing the wondrous organism of the macrocosm, let us turn our attention to the following sublime mantras of Atharva Veda (X-xxiii, 4,3 2—34) on the constitution of the universe as typically represented by our solar system —

यस्य भूमिः प्रमान्तरिक्षमुतोदरम् । दिवं यश्चक्रे मूर्द्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः । अग्निं यश्चक्र आस्यं १ तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ यस्य वातः प्राणा अपानो चक्षुरंगिरसोऽभवन् ॥ दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ अथर्व० काण्ड १० प्र० २३ अनु ० ४ मन्त्र ३२-३३-३४ ॥

'We approach (in our contemplations), with highest reverence, the Great Adorable Being, who has made this frame of the universe as a living demonstration of His existence, as a highly fitting lesson on His nature and attributes, and who has placed in this wondrous organisation (1) the sun with its luminous atmosphere as the brain, (2) the super-terrestrial space intervening between the sun and the earth as the stomach, and (3) the earth (typical of all planets) as the lower body, the feet 'We adore the Great Being in whose creation (4) the sun and the moon are the two eyes, and (5) heat, the mouth We adore the Great Being who has made (6) the atmospheres as the lungs, and (7) the directions of space as the organs of hearing Let us adore Him, the Infinite Being, the Source of all wisdom'

Here is displayed to the mind of the devotee the scheme of perfect organisation For, is not the sun, with its atmosphere, the brain of this system? The brain in the human body, technically called the *cerebrum* and the *cerebellum*, is an organisation of sublimated elements, a battery of vital powers, the seat of nervous energy, the controller of all motions and functions of the body And the sun too, like the brain, is a reservior of sublimated elements, an infinitely powerful battery of magnetic, electric, optic, actinic, caloric and dynamic forces, the seat of combustible, vegetative energy, and of what has been called in geology by the technical name of sub-aerial denudation, the controller of all planetary and cometary motions And the superterrestrial space teeming with the atmosphere is truly the stomach, the organ of digestion, refining and elaborating the materials consigned to it It is in the atmosphere that clouds are formed, vapours attenuated, streams of electricity generated, surface particles of earthly salts and metals volatilized, and the products of all these processes diffused and mixed up, till all is reduced to a homogeneous fluidity, carried above the lower strata of the atmosphere, there condensed, and then poured out as pure, precious, plant-feeding rainfall very like the stomach that, after refining, sublimating and attenuating the food it receives, extracts from its juicy contents the elements of the crimson vital liquid, and pours it forth, like rainfall, into the heart Before, however, the materials pass into the stomach, they have to pass through the mouth that by the aid of its maxillary organism divides and re-divides the solid food, till it is powdered down and mixed with saliva and thus converted into a fluid material In the same way, before the earthly materials are consigned to the stomach, the atmospheric space, they pass through the mouth, the Heat For, what is the channel that transmits the earthly materials to upper regions? What is it that powders, atomizes, and reduces to vaporous subtility the hard solid materials of earth, or what is it, that dissolves these materials in the saliva of nature, water? It is Heat that does

all the work Impelled by the restless, vivifying, vibratory oscillations of Heat, solids are dashed into liquids and liquids into gases It is by Heat that gaseous particles, thus endowed with rarity, are borne on the wings of warmth to upper regions of comparative cold It is Heat that licks out of the liquid lake the watery elements of the atmosphere Heat is the mediator between the earthly materials and the atmosphere, just as mouth is the mediator between the food and the stomach And the foot is the lowest part of the organisation, symbol of obedience to the throned monarch, the brain It obeys the motor impulse communicated to it from the brain through the nerves So does the earth obey the influence of the sun communicated to it through the ethereal channels of space The eyes in the human organism are constructed to enable man to perceive colours and develop taste Similarly, the light beams of the sun, *angirasa* (अङ्गिरस) of the mantra, develop the spectral universe, thus standing in the same relation to the universe as the eye stands to the human body The human lungs are fitted not only to act as the bellows, drawing in and expelling air, or to oxygenate blood, but to draw in invisible elements that directly strengthen the brain So the atmosphere is fitted not only to attract particles of vaporous matter or repel the suspended earthly particles, but to draw out from the earth, especially at the two poles, as if at the ventricles, streams of positive and negative electricity that leave the earth for ever and for good

The analogy,* therefore, is complete in every reasonable aspect. The whole universe, to the contemplation of a devotee, presents a brain, a mouth, a stomach, the eyes, the ears, the lungs and the feet And it is thus that the human body is organized Realizing the perfect

* To impress the reader with this part, we will present only the analogy of slightly differing pictures of the same from different parts of Vedic literature, so that he may be able to form a somewhat general and comprehensive conception of the organization of Nature, and not to take the analogy too literally We quote Yajur Veda, XXXI 13 —

नाभ्या आसीदन्तरिक्षꣳ शीर्ष्णो द्यौः समवर्त्तत ।

पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोका अकल्पयन् ॥ ॥ २ ॥

"God has placed the super terrestrial space in the place of the stomach, the sun in the place of the head, the earth in the place of the feet, and the open space in the place of the ear cavity " In Mundaka, II 1 4, we read—

अग्निर्मूर्द्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।

वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥

"The Eternal Spirit that resides in the interior of all things, has disposed the fire instead of the brain the sun and the moon in lieu of the two eyes, the open directions of space in lieu of ear cavities the Vedas as His organs of speech, the atmosphere as His lungs, the whole universe as His heart, and the planets as His feet It is thus that He lives

adaptation of the mouth to the stomach, of the stomach to the lungs, of the lungs to the brain, and of the brain to the whole body, and also realizing correspondingly the mutual adaptation of the parts of the universe, can he for one moment forsake the Omnipresent Eternal Spirit, so glorious in His manifestations? For, even in the human body, let us inquire, are the brain, the lungs, the stomach, and the other parts in vain, merely to carry out the material, physical or physiological functions all unconsciously, like pieces of dead matter? Is this beautiful adaptation of parts merely the result of chance, or of mere 'fortuitous concourse of atoms'? Have the blind forces of matter met unconsulted, and, after unexpected, unknown and unpredictable clashes, embraced each other and linked themslves into the apparently beautiful organisation of man? No, this adaptation of functions is not in vain The edifice, constructed of the brain, the lungs, the stomach, the feet, the eyes, the ears, and the mouth, is but the building of a theatre The adaptation of its rooms is the design of an architect Surely, the architect made it for some one to act in Who are then, the actors on this arena of the human organisation? The actors, no doubt, there are, but they could not manifest their skill and activity without a proper and well-managed stage These actors are the five organs of sense, *i e*, of hearing, of touching, of seeing, of tasting, and of smelling, the five organs of motion, *i e*, the hand, the feet, the throat, the generative and the excretive organs, the five vital nerve forces, *i e*, of inspiration, of expiration, of blood-circulation, of glossopharyngeal action, and of muscular contraction, in general, *manas*, or the internal organ that originates the impulse to communicate with the external world, and displays the power of imagination, *buddhi*, the faculty of decision; *chitta*, the facalty of memory, and *ahankara*, the organ of personality These are the nineteen invisible actors in the drama of life The human spirit, through the physical temple, manifests his powers of life, sensation, locomotion, memory, perception, imagination, decision and individuality For, how can life be manifested, unless the various parts of the body be mutually adapted, the one supplying the demand of the other, and the mechanical, chemical and electrical forces, generated by their mutual action and friction, be equilibrated? It is thus necessary for the body to possess an organisation, before it can evolve mechanical, chemical and electrical forces in equilibrium with each other, and further, it is necessary for these forces to be well organised, before life can manifest itself And it is only when life has thus vitalized the body, rendered it elastic, impressible and vibrous, that it can manifest any tendency towards sensation or locomotion Not before the principle of sensation is fully established, can perception and imagination dawn, and it is only after perception has provided with requisite mental apprehensions that the faculties of comparison and discrimination can come into play, and weave the mental impressions into generalized, symbolic ideas It is these ideas

that memory takes in, and so carefully stores And, lastly, it is on the faithful retentivity of memory that the mystery of personal identity hinges, for, what is personal identity but that each human spirit feels himself as separate from all others on the ground of the entirely *distinct* experiences he has had It is thus evident that the physical temple is but a grand stage well-prepared for the purpose, on which the master-dramatist, the human spirit, sends his vice-gerents, each in his turn, one after the other, to act and prepare the stage for the ensuing. On the stage of the physical temple, appears the first vice-gerent, Life, acts his scene and prepares the ground for the next vice-gerent. Sensation. He, in his turn. plays his own part, and fits the scene for the advent of Perception, Comparison and Memory in turn, till the human spirit himself, in the last, appears on the fully-prepared stage to manifest the potencies of his *personal individuality*. Not without purpose, then, is this beautiful adaptation

As with the human spirit, so is it with the Divine Being. Why this wonderful disposition of the sun, the moon, the planets, the atmosphere and the elements in the actual positions they hold in Nature, but that the Divine Spirit required the organisation of physical elements into a perfectly vitalized body of the Universe, like unto man. to manifest His eternal elements of Universal life, sensation and intelligence, and to give His impersonal personality an expression on the outer plane Hence it is that the *yogi* starts with the letter A of the syllable Om, repeats in his mind its deep signification, pictures to himself the seven-organed fabric of the grand universe; settles himself upon its functional and anatomical organisation; contemplates its necessity. its purpose, its usefulness, and its reality; is deeply impressed with the existence of the more interior and spiritual principles (the nineteen principles enumerated above), impatiently pressing for manifestation; and thence contemplates the All-regulating, All-pervading Spirit, *Vaishvanara*, which is exactly the sense of the letter A out of the three letters composing Om

And now to the second phase of contemplation. Out of order, comes out order out of chaos, chaos. Organised forces acting upon matter will produce organised structures; a chaos of forces can only result in chaos. Mathematical science is full of proofs of this proposition Take, for instance, the orderly, uniform, and regular motion of a body in a circle Mathematicians tell us that this motion is the result of two forces, *centrifugal* and *centripetal* If the velocity of the moving body be v and the radius of the circle in which it moves r, the centripetal force will be $\frac{v^2}{r}$ Thus mathematicians tell us that when a body is moving in a circle its centrifugal and centripetal forces are balanced by each other and bear a definite relation to the velocity of the body and the radius of the path. This definite relation (or which is the same thing, organisation of the two forces)

alone can produce circular motion Let there be another definite relation, and the motion will be elliptical Thus it is clear that it is the internal organisation that gives form and order to the outer manifestation Or, to give further illustrations, it is the *internal slow motion* of particles that determines the *solid* It is the *internal volubility* of the particles that produces the visible *liquid* It is also internal *extreme mobility* of particles, producing what is called the excursion of the molecules along free paths, that produces the *gaseous* condition Or, to take more familiar examples still, it is the *invisible, internal* organisation in the seeds that gives each of them the power to reproduce exactly its own kind and no other, and, finally, the human spermatozoa, endowed as they are with *internal* though invisible organization, because of being formed by extracting, through the activity of the vital essence, particles from all parts, organs, and faculties of the living body (अङ्गादङ्गात्सम्भवसि । सामवेद), are, only by virtue of this interior organisation, capable of reproducing exactly the human organism Thus it is clear that it is always the internal organisation of producing causes that develops form, order, organisation or adaptation in the exterior Must not, then, the All-regulating, All-pervading Divine Spirit, *Vaishwanara,* that builds up this grand and highly perfect edifice of His physical temple, the Universe, be also himself *organised?* Surely the plastic, formative, associative, dissociative principles of the Divine Power, must themslves flow into *definite tendencies,* and be filled with a law of *co-operative sympathy,* causing periodicity in their activity, just to give birth to such precision, regularity and periodicity, as the sun, moon and stars, together with the earth and planets, display in the succession of days and nights, of seasons and tides, of light and darkness, of rising and setting, of eclipses and occultations, of perihelion and aphelion, of forward and retrograde motions, and of the alternating phases of the satellites And yet that is not all There are millions, nay billions, of organisms of each species—and the number of species, both in the animal and vegetable kingdoms, is innumerable—each not only growing, living and reproducing its own kind, but also manifesting feeling, sensation, perception, judgment, memory and intelligence, according to the degree of its refinement Whence this display of wonderful powers and activities? Surely the Divine element of life, sensation, and intelligence must have likewise flowed into mutual harmony, fused into unity, and interblended into an interior organisation whereby to develop such well-endowed and adapted organisms of living beings Before the materials of the Universe were disposed into the seven parts of which the fabric of the Universe is made up, the interiorly organised Being, *Taijasa,* brooded over the design of creation, and, before the elements of motion were appropriated by life, those of life by sensation, and those of sensation by intelligence, thus, endowing organisms with various faculties, the same Divine Being

Taijasa, lived in the yet-contemplated design of living creatures. To contemplate God in His everlasting designs, in the interior constitution of the Universe, is to contemplate Him in the 2nd phase, *i e*, the *Contemplative* phase, or, which is more literally the 'Dreaming phase' For, as in a dream, when man but partially retires from the conscious work and action of the cerebrum, a so-called physical sleep comes on The activity of the senses, whereby the internal spirit might have acted upon outer matter, is suspended, yet the mind is not at rest Playful amidst the many chambers of its cerebral mansion, it collects the materials of its recollected sensations and ideas, and, for the time, not discriminating between these ideas and the objects of which they are the ideas, weaves them into a texture, and, whilst dreaming, enjoys the scene just as really as though the texture had been made up of the actual objective materials. So is it with the '*Contemplative*' phase For, although we do not view God as acting upon universal matter and disposing it of in various shapes, yet we view Him, as in a dream, associating particles of matter, aggregating and disposing them in their respective places, till an entirely complete design is interiorly contemplated As if retired from the physical Universe, God is viewed as contemplating the design of creation

From this view of the Divinity, which is exactly the sense of the 2nd letter U, composing Om, the *yogi* passes to the contemplation of the 3rd letter M, corresponding to the third phase, the '*Slumbering* phase' We have mentioned that, in the state of dreaming the mind is but partially retired from the conscious work and action of the cerebrum When, however, sound sleep overtakes the dreamer, the mind wholly retires from the cerebrum, only maintaining the life of the physical frame, restoring the vitality and strength of the body by its recuperative and constructive processes, which take place all of them, so to speak, involuntarily So let us contemplate the Divine Spirit Let us consider what determined the flow of the Divine elements of life, sensation and intelligence into mutual harmony What made the elements of God's intelligence arrange and dispose themselves into a perfect design of the Universe? The human mind is moved to a conception of new thoughts, or to a planning of new designs, either under the influence of education, or under the stimulation of some keenly-felt necessity, or, in a few cases, also through prospective precaution But the Divine mind is not subject to such laws of *education*, *necessity*, and *precaution*, as frail human beings are controlled by The law of Divinity is His own constitution Unimpressed by any external motive, unurged by any want-born necessity, the elements of God's will flowed into an organisation or design, only impelled by inherent Omniscience and constitutional spontaneity Or, in the words of the Upanishat —

न तस्य कार्य्यं करणं च विद्यते न तत्समो नाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥

"The Great Eternal Spirit undergoes no modifications, requires no instruments to work with, has no equal, nor any superior He is the Supremely Powerful Being, *endowed with innate Omniscience, Omnipotence, and Activity*" As in sound slumber the circulation of the blood, the respiratory functions, and the recurperative processes are all carried out with greater regularity, precision, and naturalness, only by virtue of the mere contact of the human soul with the body, requiring neither volition, nor design, but the mere spontaneous activity of the soul, so in the slumbering phase God is viewed as exercising Omnipotence, Omniscience, and Omnificence, with the greatest regularity, precision and perfection, without the exercise of strained will, or brain-elaborated design, but by the spontaneous working of the eternal self-intelligent principles and ideas, whose embodiment He is From this belief in the spontaneous activity of the Divine Mind, there flows a soul-consolation, for, this belief, instead of generating *fatalism* or the evils of *pre-determination*, creates *strong* faith in the *inherent wisdom* of the self-intelligent *principles* embodied and condensed, so to speak, in Godhead

Or, to approach the subject in another way, let us consider the process whereby the bodily eyes are made to perceive external objects The organ of the eye has been likened to a camera obscura, its aqueous humour to a crystalline lens, and vitreous humour supplying the place of the refracting lenses, and the retina playing the part of the plate of ground glass in the ordinary camera Just as focussing is necessary for a clear image of the object being formed, so the appended membranes in the organism are the focussing apparatus whereby the eye is adjusted to any desired distance The organ of the eye, therefore, considered merely as an organ, possesses the power of seeing no more than the camera obscura of the photographer At the back of the camera stands the photographer who adjusts the lenses, takes the image and perceives it So is it with the human eye At the back of the physical eye resides the principle of visual perception, at the back of the ear, the principle of hearing, and so at the back of each sense, the true principle of corresponding sensation When man has 'shuffled off this mortal coil,' he is no more destitute of these principles of perception and sensation than is the photographer destitute of the power of vision without his camera obscura The human spirit is the *true embodiment* of these principles So is it with the Divine Spirit He is the true embodiment of all eternal, unchangeable principles, residing at the back of all form or organisation and independent of it, and standing at the foundation of all design He is, in fact, the Supreme Eternal Omnipresent Spirit, of whom the Upanishat says —

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति विश्वं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं पुराणम् ॥

"He has no physical hands and feet, but without hands and feet grasps and moulds all matter by virtue of the inherent *principles*, Omnipotence and Omnipresence He has no physical eyes, but He sees all, no physical ears, but He hears all, no internal organ of thought, but He knows all, and is Himself unknown He is the Supreme Spirit that pervades All" God is, therefore, viewed in this phase as Himself, an *Embodiment of all ideas* and *principles* This is the *Slumbering* phase, the sense of the 3rd letter M composing the monosyllable Om

The fourth, a hyatus, which is no *mátra* or letter, nor is even uttered or spoken, but is the *true Ineffable* Name, represents the *Essential* Existence, the true Atma, the Divine Spirit, the Invisible, Unimpressible, Undefinable, Unthinkable, Unknowable Being, only conscious of Self in Self, *i e*, the Absolute and the Unconditioned, without a trace of the relative or conditioned world about Him, All-calm, All-bliss, One and Only He should be known

We cannot better finish this interesting, though imperfect and necessarily brief, exposition, than in the words of Prashnopanishta, 5th Prashana —

एतद्वै सत्यकाम परञ्चापरञ्च ब्रह्म यदोङ्कारस्तस्माद्विद्वानेतेनैवायतने नैकतरमन्वेति ॥ १ ॥ स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसम्पद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्य्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ २ ॥ अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते । स सोमलोकं स सोमलोके विभूतिमनुभूय पुनरावर्त्तते ॥ ३ ॥ यः पुनरेतन्त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्य्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एव ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते तदेते श्लोकौ भवतः ॥ ४ ॥ तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः । क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ ५ ॥ ऋग्भिरेतं यजुर्भिरन्तरिक्षं स सामभिर्यत्तत्कवयो वेदयन्ते । तमोङ्कारेणैवायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परञ्चेति ॥

O! truthful inquirer, Om is the Great God Wise men attain their object sustained by this Om He who contemplates अ, the 1st *mátra* of Om, *i e*, contemplates God in the '*wakeful*' phase

soon becomes wise, and even, after death, is re-born as man, the lord of creation, and, by virtue of his previous *upásana*, leads a life of devotion to study, of control of passions and anger, and of search after truth, and, thus virtuously circumstanced, experiences the pleasures of noble nature. He who contemplates उ, the 2nd *mátra* of Om, or God in the '*contemplative*' phase, obtains a glimpse of the interior world of causes, and is, by virtue of this *upásana*, transported to the spiritual world, and, after experiencing exaltation there, is re-born as man But he who contemplates म्, the 3rd *mátra* of Om, *i e*, views God as *Himself*, becomes illuminated and obtains *Moksha*. Just as a serpent, relieved of its oldened skin, becomes new again, so the *yogi*, who worships the 3rd *mátra*, relieved of his mortal coil, of his sins and earthly weaknesses, free with his spiritual body to roam about throughout God's Universe, enjoys the glory of the All-pervading Omniscient Spirit, ever and evermore

To recapitulate The three *mátras* of Om, when duly contemplated and in their respective order, set free the devotee from the troubles of this world The contemplation of the first *mátra* confers upon him the most exalted state of existence possible on this earth, that of the second fills him with the joys of the spiritual world, and the contemplation of the last *mátra* blesses him with *moksha* or *immortality* "

ओं शम्॥

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MUNDAKOPANISHAT.

Whatever other scholars may think of the difficulty of translating the Upanishats, I can only repeat what I have said before that I know few Sanscrit texts presenting more formidable problems to the translator than these philosophical treatises . . . I have again and again had to translats certain passages tentatively only, or following the commentators, though conscious all the time that the meaning which they extract from the text can not be right one."

Max Muller.

॥ ओ३म् तत्सत् ॥

MUNDAKOPANISHAT.*

अथ प्रथम मुण्डके प्रथमः खण्ड:

ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्त्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्व्व विद्या प्रतिष्ठामथर्व्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

I MUNDAK, 1st KHAND

1. Brahma was the first of literati, who was master of the physical laws of nature, and an adept mechanician He was the protector of mankind He taught his eldest son, Atharva, *Brahma Vidya,* or the knowledge of the Deity, which is superior to all other kinds of knowledge.

अथर्व्वणे यां प्रवदेत ब्रह्माथर्व्वा तां पुरोवाचांगिरे ब्रह्म विद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥

2 Atharva taught Angira that spiritual knowledge which Brahma had taught him, Angira taught it to Satyavaha, a descendant of Bharaddwaj, and Satyavaha taught it to Angiras It has thus come down in succession.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

3 Sownak, a great chief, having respectfully approached Angiras, asked, " Sire, what is it, that being known, all else is known?"

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म ।
यद् ब्रह्म विदो वदन्ति परा चैवापरा च ॥ ४ ॥

4 He said, " You should know that there are two kinds of knowledge, which the divine sages call *Parā* (esoteric) and *Aparā* (exoteric).

* This Upanishat was translated by Lala Durga Prasad and revised by Pandit Guru Datta Vidyarthi, M A, while confined to sick bed in an advanced state of the disease which eventually carried him away —*Ed.*

तत्रापरा ऋग्वेदो यजुर्व्वेदः सामवेदोऽथर्व्ववेदः शिक्षा कल्पो व्याकरणं ।
निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥ ५ ।

5. The *Aparā* or exoteric knowledge is the reading of the Rig, the Yajur, the Sama, and the Atharva Vedas ; the Shiksha (phonetics), the Kalpa (ritual law), the Vyakarana (grammar), the Nirukta (philology), the Chhanda (prosody) and the Jyotish (astronomy) The *Pará* or esoteric knowledge is one which leads to the realization of the Immortal Being.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपादं नित्यं विभुं ।
सर्व्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

6. That Immortal Being is invisible, incomprehensible, without origin, without symbolical distinction, without eyes and ears, without hands and feet, ever-lasting, all pervading, omnipresent, subtle, imperishable ; whom the sages perceive to be the source of all beings.

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

7. Just as the spider outbrings and absorbs the cobweb, as the earth throws up the vegetation, and as the living bodies excrete the hairy growth ; so does the universe emanate from the Indestructible Being.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्म्मसु चामृतम् ॥ ८ ॥

8 When that Great Being contemplates creation, the universe springs up into material forms, and thence evolve vegetation, life, intelligence. truth, birth, good deeds and immortality.

यः सर्व्वज्ञः सर्व्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नाम रूपमन्नञ्च जायते ॥ ९ ॥

9. The Supreme Being is omniscient, all-wise, whose very activity is knowledge itself ; from Him has come out the material universe with its diverse forms and names.

अथ प्रथममुण्डके द्वितीयः खण्डः

तदेतत्सत्यं मंत्रेषु कर्म्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि तान्याचरथ नियतं सत्यकामा एष वः पन्थाः स्वकृतस्य लोके ॥ १ ॥

I. MUNDAK, 2ND KHAND

1. It is true that the sages divided the *mantras*, which enjoined the performance of religious deeds, into three *sanhitas*. Perform those duties regularly and with rational desires. It is the path that leads to the world's dispensing the fruits of good deeds

यदा लेलायते ह्यर्च्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेच्छ्रद्धया हुतम् ॥ २ ॥

2 When the fire fed with fuel flickers into flames, the oblations of clarified butter should be thrown into it with faithful convictions.

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रहणमतिथिवर्जितञ्च ।
अहुतमवैश्वदेवमविधिनाहुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

3. He ruins all the prospects of happy future life, who does not perform the *agnihotra* on the occasion of *darsha* (*amàwas*), *pùran más*, *chatur más* (*Choumàsa*), *agrayana* (harvest time), who does not entertain learned guests, perform *vaishwa deva yajna* or *agnihotra* at all, or who performs them against the precepts of the Vedas

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरूपी च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

4. The seven zones of burning flame are *black*, *brown*, *heated*, *red-hot*, *unburnt*, *scintillating*, and *luminous*

एतेषु यश्चरते भ्राजमानेषु यथा कालं चाहुतयो ह्याददायन् ।
तन्नयन्त्येताः सूर्य्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥

5 The oblations that are offered into the burning fire in proper way, are carried by the rays of the sun to those regions of the atmosphere wherein the clouds float

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।

प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६

6. The offerings return to the world of the offerer in fructifying showers, saying, as it were, to him, "Come, Come here, enjoy the fruits of your good deeds"

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म्म ।

एतच्छ्रेयो ऽभिनन्दन्ति मूढा जरा मृत्युं ते पुनरेवापियान्ति ॥ ७ ॥

7. These religious performances, including eighteen forms of ceremonies, are inferior in merit, transient and fleeting. Those who consider them as bliss, are foolish and repeatedly undergo the misery of senility and death

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।

जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

8 Many ignorance-ridden people arrogantly consider themselves to be wise, and, being puffed up with vain knowledge, go about the world as the blind leaders of the blind, to the great misery of others.

अविद्यायां बहुधा वर्त्तमाना वयं कृतार्था इत्यभिमन्यंति बालाः ।

यत् कर्म्मिणो न प्रवेदयंति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

9 Others, again, being ignorant, believe themselves to have attained the object of life by mere deeds. But, since mere acts and deeds do not lead to the knowledge of God, such people, immersed in worldliness, become miserable and go from bad to worse.

इष्टापूर्त्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयंते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वाविशंति ॥ १० ॥

10. Those who foolishly consider success in worldly affairs to be the only end of life, and nothing superior to it, after enjoying the highest pleasure possible in this world, again fall into lower states

तपः श्रद्धे ये ह्युपवसंत्यरण्ये शांता विद्वांसो भैक्षचर्य्यां चरंतः ।
सूर्य्यद्वारेण ते विरजाः प्रयांति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

11. The learned men of calm mind, living the righteous life in retirement, imbued with the desire of knowing and embracing truth, freed from passions, and subsisting on alms, attain to the unchangeable, immortal, all-pervading Spirit with their spiritual body.

परीक्ष्य लोकान् कर्म चितान् ब्राह्मणो निर्वेद मायान्नास्त्यकृत कृतेन ॥
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२

12 Let the learned man, seeing that all the enjoyments of the world depend upon deeds, and that, mere deeds do not lead to the knowledge of God, abandon the love of the world and repair to a preceptor well-versed in the Vedas, and wholly devoted to God, with suitable presents, to acquire the knowledge of God.

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशांत चित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

13. The preceptor should initiate such a contented, quiescent student into *Brahma Vidya*, which reveals the presence of the Eternal, All-pervading Being.

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॥ अथ द्वितीय मुण्डके प्रथम खण्डः ॥

तदेतत् सत्य यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवंते सरूपा ।
तथाक्षरा द्विविधाः सोम्यभावाः प्रजायंते तत्र चैवापि यांति ॥ १ ॥

II. MUNDAK, 1st KHAND.

1. Verily, O Dear Inquirer, innumerable principles emanate from the Immortal Being, and lose themselves as well in Him, just as thousands of similar sparks fly from a blazing fire.

दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

2. That Immortal being is glorious, incorporeal, all-pervading, existing in and out, unborn. without organs of life and of mind. holy. subtler than the all-filling ether, and even than the human soul.

एतस्माज्जायते प्राणो मनः सर्वेंद्रियाणि च ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

3. He is the author of the organs of respiration and mind. all the senses, essences, ethers, vapors, fluids, solids that support all other things.

अग्निर्मूर्द्धा चक्षुषी चंद्रसूर्य्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।

वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येषसर्वभूतान्तरात्मा ॥ ४ ॥

4. The Eternal Spirit that resides in the interior of all things, has disposed the fire instead of the brain, the sun and the moon in lieu of the two eyes. the open directions of space in lieu of the ear cavaties, the Vedas as His organs of speech. the atmosphere as His lungs. the whole universe as His heart, and the planets as His feet. It is thus that He lives.

तस्मादग्निः समिधो यस्य सूर्य्यः सोमात् पर्जन्य ओषधयः पृथिव्याम् ।

पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात् सम्प्रसूताः ॥ ५ ॥

5. From Him proceed the great battery of forces, whose fuel is the sun which draws by its rays liquid vapors above Thus the clouds are formed which shower on the earth. producing rich vegetation. This. in its turn, is consumed by males who refine it into spermatozoic fluid and thereby fructify the females. Thus, the infinity of creatures is brought into this world by the mighty working of His immutable law.

तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्व्वे क्रतवो दक्षिणाश्च ।

सम्वत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्य्यः ॥ ६ ॥

6 The Rig, Sama, Yajur, initiation, *yajnas*, charity, the year. the agent, the surroundings where the sun and the moon perform their respective functions, all have sprung from Him

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ ब्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्य्यं विधिश्च ॥ ७ ॥

7. He is the father of innumerable learned men, skillful experts, ordinary men, animals, birds, vital airs, various kinds of food, austerity, faith, truth, chastity, and the law

सप्तप्राणाः प्रभवन्ति तस्मात्सप्तार्च्चिः समिधः सप्त होमाः ।

सप्तप्राणाः प्रभवंति तस्मात्सप्तार्च्चिषः समिधिः सप्त सप्त ॥ ८ ॥

8 He has placed in the heart seven *pránas* (vital powers), seven *archis* (their influences or activities), seven *samidhas* (their respective objects of sensation, perception &c ,) seven *homas* (their knowledge), and seven *lokas* (the organs of those powers or senses wherein the *pranas* work.)*

अतः समुद्रा गिरयश्च सर्वेऽस्मात् स्यंदंते सिंधवः सर्वरूपाः ।

अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥

9 He has made the seas, the mountains, together with all the rivers that flow in their meandering paths, as well as all the herbs, and their juices, and it is He who interiorly pervades and upholds them

पुरुष एवेदं विश्वं कर्म्म तपो ब्रह्म परामृतम ।

एतद्यो वेद निहितं गुहायां सोऽविद्याग्रथिं विकिरतीह सोम्य ॥ १० ॥

10. This very universe, together with the activities of men, their knowledge of the Vedas, penance, immortality, exists in the Omnipresent Being O Dear Inquirer ! he who knows this Being in the depth of his heart, breaks asunder the ties of ignorance and obtains salvation

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* सप्तार्चिः--पायूपस्थेऽपानं हृये चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्येतु समानः। एषहि हृयेतद्धुतमन्नं समन्नयति तस्मादेताः सप्तार्चिषो भवन्ति॥ ५॥ प्रश्नोपनिषत ३ प्रश्न

The *prána* (vitality) becomes seven fold, as it works in seven organs of the body, viz, *two private parts, the eyes, the ears, the mouth, the nose, and the heart* It extracts vitality from food and distributes among these organs, which thus become capable of the mental acts of sensation, perception, &c.

॥ अथ द्वितीय मुण्डके द्वितीयः खण्डः ॥

आवि सन्निहितं गुहाचरन्नाम महत्पदमत्रैतत् समर्पितम् । एजत प्राणंनि

मिषञ्चयदेतज्जानथ सदसद्वरेण्यम् परविज्ञाना द्वरिष्टं प्रजानाम् ॥ १

II. MUNDAK, 2ND KHAND.

1 Verily, the Supreme Being is everywhere manifested and is always near at hand, pervading the intellect, the great asylum, the repository of all this moving, living, and throbbing universe Know Him to be self-existent, invisible, adorable, and subtler than we can comprehend. Indeed, He is the only adorable Being for His creatures.

यदर्चिमं मदणुभ्योऽणुयस्मिन् लोका निहिता लोकिनश्च । तदेतदक्षरं

ब्रह्म स प्राणस्तदु वाङ्मन । तदेतत्सत्य तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥२ ॥

2 He is glorious, finer than atoms, and holds worlds and the creatures thereof. He is the undecayable Supreme Being, the life of all, the essence of speech and mind, all-truth, and immortal. O Dear Inquirer, know that He alone is to be aimed at

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासा निशितं सन्धीयत ।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥

3 Hold the bow—the Upanishats , fit in it the sharp arrow of concentrated attention ; draw it with the whole force of devotion ; and bear it in mind that the mark is the Great Immortal Being.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत ॥ ४ ॥

4. Om, the Great Name of God, is the bow, the soul arrow, the mark the Supreme Being Himself. Shoot it with all your force and vigilance ; and just as the arrow is pierced into the mark, so is the soul lodged in the Divinity.

यस्मिन् द्यौ पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ॥

तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष सेतु ॥ ५ ॥

5 He who interiorly and invisibly sustains the sun, the earth and the intervening space in their respective positions, even He who sustains the life, the brain, the lungs and all the various senses, is the Unitary Interpervading Spirit Try, O men, to know Him alone, and leave off all other talk ; for, He is the only Principle that leads to immortality.

अराइव रथनाभौ संहिता यत्र नाडय : स एषोऽन्तश्चरते बहुधा जायमान :

ओमित्येव ध्यायथ आत्मानं स्वस्ति वः पराय तमसः परस्तात ॥ ६ ॥

6. Just in the heart, where all the blood vessels meet, very much like the spokes of a wheel meeting in the navel, resides the interiorly-governing Divine Spirit, manifesting His glory in ways multifarious Contemplate Him, the Om, the interiorly-governing Spirit, for, He alone can lead you with safety to the blissful haven, far beyond the ignorance begotten miseries of this troubled ocean of life

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा

प्रतिष्ठितः मनोमयः । प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय

तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ ७ ॥

7 The All-wise, Omniscient Being, whose greatness is manifested in the heavens and on the earth, is only found in the depth of the heart He is the controller of the mind, the vital airs and the body He has ordained that food should be the nourisher of the heart By His knowledge the sages are able to feel bliss and immortality

भिद्यते हृदय ग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्म्माणि तस्मिन दृष्टे परावरे ॥ ८ ॥

8. The perception of that Omnipresent Being destroys all ignorance of the heart, eradicates all doubts of the mind, and puts a stop to all the wicked actions.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

9. The Great God, without impurity and without parts, resides in the most interior. It is He that the seers perceive to be the holiest and the glory of glories

न तत्र सूर्यो भाति न चंद्रतारकं नेमा विद्युतो भांति कुतोऽयमग्निः ।
तमेव भांतमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

10. Neither the sun, nor the moon, nor the stars, nor even the lightnings illume Him ; much less this terrestrial fire. It is through His lustre that all these shine, it is through His illumination that all this is illumined.

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वञ्च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

11 The Great God is immortality ; He is before and behind, right and left, above and below, pervading all this grand stupendous universe through and through.

॥ अथ तृतीय मुण्डके प्रथमः खण्डः ॥

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥ १ ॥

III. -MUNDAK, 1st KHAND

1. There are two conscious entities, possessing divine qualities, co-eval companions, embracing each other, and residing in one and the same univercelum. One of them enjoys the fruits of his actions and the other looks on the same, unaffected by consequences

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

2. The soul, engrossed in worldly desires, falls into grief through ignorance, not having realized God But when he realizes the Almighty Ruler of the universe and recognizes His greatness, he is then emancipated from his grief.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम्।

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति॥ ३॥

3 When the seer perceives the beatific presence of the Self-glorious Being, the Maker and the Ruler of the world, the Omnipresent Being, the origin of all knowledge, he, discarding all good and bad actions, becomes free from all taint of matter and attains to the harmony of the soul.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी।

आत्मक्रीड़ आत्मरतिः क्रियावानेष ब्रह्म विदां वरिष्ठः॥ ४॥

4 He is life, whose wisdom is stamped on all universe The sage who knows Him, leaves off useless talk Rejoicing in the self, absorbed in the self, and endowed with energy, he becomes the foremost spiritual teacher

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यक् ज्ञानेन ब्रह्मचर्य्येण नित्यम।

अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्तितयतयः क्षीणदोषाः॥ ५॥

5 Through strict veracity, uniform control of the mind and senses, abstinence from sexual indulgence, and ideas derived from spiritual teachers, man should approach God, who, full of glory and perfection, works in the heart, and to whom only votaries, freed from passion and desire, can approximate.

सत्यमेव जयते नानृतं सत्येन पंथा विततो देवयानः।

येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत सत्यस्य परमं निधानम॥ ६

6 Truth always triumphs, and untruth is always vanquished Truth is the pathway which learned men tread. It is by this path that the sages, satiated in their desires, have obtained salvation in Him, who is the infinite ocean of truth.

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।

दूरात् सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

7 He is the greatest of all beings, the most wondrous, incomprehensible, and the subtlest of all principles He is farthest of all and also near at hand nay He is found in the interior of the self of those who have eyes to see Him here on earth.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्म्मणा वा ।

ज्ञान प्रसादेन विशुद्ध सत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

8 He is apprehended neither by the eye, nor by speech, nor by the other senses, nor by austerities, nor by deeds The contemplator, whose intellect has become refined, apprehends Him by the tranquil, unflagging light of knowledge

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पंचधा संविवेश ।

प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

9 This subtle Spirit can be known by the intellect only, which is governed by the five vital airs The minds of all creatures are inter-woven with life When the mind becomes pure, the spirit begins to feel its powers.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।

तं तं लोकं जायते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥ १०

10 Whatever regions the person of pure and calm intellect thinks of in his mind, and whatever desires he entertains, he is sure to reach and obtain Hence one who longs for great powers, should reverently seek the spiritual teacher.

॥ अथ तृतीय मुण्डके द्वितीयः खण्डः ॥

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।

उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदति वर्त्तन्ति धीराः ॥ १ ॥

III —MUNDAK, 2ND KHAND

1. He knows that Supreme God, the asylum of all, wherein the whole universe rests and looks splendid, who adores Him, the Holy Being, disinterestedly Such a wise man rests beyond the turmoils of the world.

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।

पर्य्याप्तकामस्य कृतात्मनस्तु इहैव सर्व्वे प्रविलीयन्ति कामाः ॥ २ ॥

2 Whoever entertains desires, is born midst their objects. But the desires of him, who is satiated in them, and who has obtained the *summum bonum*, disappear even here on earth.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा वृणुते तनूं स्वाम् ॥ ३ ॥

3 The Spirit God is obtained neither by lecturing, nor by much hearing, nor by ingenuity Whoever heartily seeks Him obtains Him This Spirit reveals His glory to him who renders himself a body unto Him

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।

एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥

4 This Spirit is obtained neither by the week, nor by the indolent, nor by misplaced austerity But the person who tries to find Him out by proper means, finally obtains the realization of God.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वतरागा:r प्रशन्ता ।

ते सर्व्वगं सर्व्वतः प्राप्य धीरा युक्तात्मानः सर्व्व मेवाविशन्ति ॥ ५ ॥

5 The sages, who are satiated through knowledge, who have obtainad divine knowledge, who are freed from all affections and who are calm, firm of mind, and wise of intellect, finally rest in Him, who is present everywhere, and who is accessible from every quarter.

वेदान्त विज्ञान सुनिश्चितार्थाः सन्न्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परमामृताः परिमुच्यन्ति सर्व्वे ॥ ६ ॥

6 Those persons who are convinced of God by the knowledge of Vedanta, whose intellects are pure by virtue of resignation, and who have full controlover themselves, will resume the course of life, after having enjoyed immortality for a *paránt** cycle

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्व्वे प्रतिदेवतासु ।
कर्म्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व्व एकीभवन्ति ॥ ७ ॥

7. The fifteen *kalás* disappear, all the senses resolve into their component elements The soul and its actions are all absorbed in the Supreme, Eternal, All-encompassing Being.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

8. Just as the rivers falling into the sea lose their distinction, name and form, so does the learned man, freed from the phenomenal world, obtain the Glorious Being, who pervades all and is higher than the highest

स यो ह वैतत्परम ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

9. He who knows the Great God, becomes absorbed in Him. No issue ignorant of God is ever born in his family. He rises above sin and sorrow, is freed from the ties of ignorance, and becomes immortal

तदेतदृचाभ्युक्तं क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठा स्वयं जुह्वत एकर्षिं ।
श्रद्धयन्तस्तेषामेवैतां ब्रह्मविद्यां वदेत् शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ १० ॥

10. The Vedas also declare, "Let spiritual knowledge be imparted to those, who properly observe the tonsure ceremony of *sannyas,* who are practical *yogis* versed in the Vedas and devoted to God, who invoke the All-wise God in their hearts, and who are actuated by the motives of truth and truth alone"

* *Paranta Kala*=31,10,40,00,00,00,000 years.

तदेतत् सत्यमृषिरङ्गिरा पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परम ऋषिभ्यो नमः परम ऋषिभ्यः ॥ ११ ॥

11. Angirah has truly said that one who is not qualified in the above manner, never acquires spiritual knowledge Salutation to the great divine sages! Salutation to the great Divine sages!



VEDIC TEXTS.

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VEDIC TEXTS.

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No. I

THE ATMOSPHERE.

वाय्वायाहि दर्शते सोमा अरंकृताः।
तेषा पाहि श्रुधी हवम् ॥ ऋ० ॥ सू० २ । मं० १ ।

THERE is nothing which so beautifully illustrates the bounteous dispensation of Providence in Nature as the atmosphere, which surrounds our earth to a certain height all around This gaseous envelope, which is elastic and at the same time so rare, is especially characterised by its lightness, which renders it amenable to the influence of disturbances even the slightest

Imagine a huge mass of iron lying inert, say, in one position, and suppose a heavy stone or a dense ball dashed against this grotesque ball of iron, and see what follows You will see how sluggishly the grotesque mass obeys the impulse, how reluctantly, as it were, the idle mass parts with its inert condition to be alive with the activity of the impinging stone! What a wide contrast does the atmosphere present to this inert mass Each molecule of the air, on account of its lightness and elasticity, so readily succumbs to all forces from without, so mechanically multiplies the impulse, as it were, by its mobility, that even the slightest tremor first communicated to it sends it dashing along the free path of molecules in air, until it meets a fresh encounter with another molecule This molecule, like a waiting position, immediately stands up and proceeds on its errand The next molecule obeys the first and the third obeys the 2nd and so on Only a few moments elapse, (not more than five or six seconds), in the twinkling of an eye, when a vast tract in the expansive ocean of air, —a tract of almost a mile in area, 5 times 1,100 feet long,—is furrowed over with ripples of exquisite beauty Just imagine how sensitively delicate the molecules of air must be There is not a faint flutter of wings, not a noiseless breath that ever escapes and does not furrow tracts upon tracts of air with exquisite waves

Tremors are thus communicated with gigantic velocity by this mobile air The invisible artistic designs into which the molecules

of air thus cast, are only beautiful beyond description A genuine transcript of the true state of things are the words of poet Emerson

> "Thou canst not wave thy staff in air,
> Or dip thy paddle in the lake.
>
> But it carves the brow of beauty there,
> And the ripples in rhymes the oars forsake."

It is on the mobile wings of air that the fragrance of flowers, the odour of essences and the effluvia of substances are wafted to immense distances, creating a diffusiveness that blends motion into uniformity and harmony. Is not, then, a *light, mobile, tremor-communicating, effluvia-carrying medium* a better and a more exact appellation for this masterly creation of the Architect of Nature than the ugly, unmeaning, inexact and half-articulate word *air* It is exactly this sense, italicized in the above lines, which the Vedic word *vâyu* conveys, the word with which the *mantra* quoted above begins *

We have seen what the physical properties of the molecules, which compose the air, are Let us now consider the phenomena which it gives rise to The rays of the sun falling upon the earth heat the layers of earth, which in their turn heat the layers of air in contact with them These layers of air, when heated, become lighter and ascend. Colder layers of air rush in to fill up the vacuum created by the ascending hot layers of air, are heated in their turn, rise and make room for the advent of other similar layers of air Thus a rapid circulation of heat goes on, which gives rise to currents Of exactly similar nature are all the winds that blow From the same cause originate those north-easterly and south-eastern winds known as trade-winds The portions of earth near the equator always receive a greater quantity of heat from the sun than others do The layers of air in contact with those portions of earth rise, and colder air from northern and southern quarters rushes in towards the equator, and, coupled with the rotatory motion of earth, gives rise to north-eastern and south-eastern winds Firstly, then, we find that the air is always circulating and giving rise to currents in perpetual motion This *vâyu*, then, (*âyâhi*) is always moving in the form of currents

Next, see what effect it has in modifying the phenomena of light. The rays of light, that traverse through solar and interplanetary regions, ultimately strike upon the highly-rarefied layers of air, high above in the skies In passing from vacuum into air, these rays of light deviate in their course, and pursue a bent direction on account

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* *Vâyu*, derived by the Niruktakara from the root *Va*, to move, to carry odoriferous matter, or from *Vah*, to communicate tremors, is always moving in the form of currents is the cause of extension, of vision and of other appearances , it furnishes the plant with air and food and preserves the equilibrium between the vegetable and the animal kingdoms and it makes our sounds and all others as well heard

of refraction. Had the lower layers of air, through which these rays have to pass, been of uniform temperature, once having bent in its course in contact with the first layer of air, the ray of light would have then pursued its course undeviated in air But meeting with layers of air of different temperatures and, therefore, of different densities, it is, at each step that it advances, a little refracted again and again so that these rays, having passed through all curious paths, all zigzag ways that it is possible to imagine, ultimately meet terrestrial objects, including the eyes of man, and there excite vision How wonderfully it modifies and extends the range of vision, will then be apparent Even the most delusive appearance known as "the mirage," that is often seen by travellers in the hot sandy deserts, is due to the reflection and refraction of light at innumerable surfaces presented by the heated layers of air It is through air, then, that we are able to see not only in the direction of the source of light, the sun, but in all other possible directions It thus extends the range of our vision It is also due to air that such delusive phenomena or appearances as the mirage start into vision Our atmosphere, then, besides giving rise to currents, extends the range of our vision and is the cause of the phenomena like that of mirage Hence it is, that we have, in the Vedic *mantra* quoted above, the word *darshata*, *i e*, the cause of extension of vision and of other appearances

Another and a very important part which the air plays in the economy of nature is the purpose it serves of the maintenance of vegetable world Always there is a certain quantity of carbonic acid present in the air, which however slight, is sufficient to maintain the equilibrium between the animal and the vegetable worlds The trees and plants, the main body of which essentially consists of carbon, derive all their carbon from the air The leaves of plants possess a kind of substance called chlorophyl, which in the presence of light decomposes the carbonic acid gas present in the air The carbon which results from this decomposition, is assimilated by the plants, and the oxygen is set free This oxygen, freed from carbonic acid, so to say, is what animals inspire Animal life is maintained by the continuance of animal heat, which is due to the combustion of oxygen with carbon of the animal frame Thus all animals inhale oxygen and exhale carbonic acid, whereas all plants absorb carbon of the carbonic acid Air thus stands a common vehicle between the vegetable and the animal kingdoms Due to these causes, all plant and animal life depends upon the presence of air Not only is air necessary for the existence of plants and animals, but also necessary for the maintenance of dynamical equilibrium between these two classes of organic nature The word *soma* used in the Vedas, means something that springs out of earth, and especially designates the vegetable kingdom which, as such, is necessarily dependent upon the soil from which it springs Hence we have *somà aranhritàh tesham pahi* in the Vedic *mantra*, meaning

thereby that the atmosphere furnishes the plants with air and food, and preserves the equilibrium between the vegetable and the animal kingdoms

Another fact worth noticing in discussing the phenomena of air, is that it is the vehicle of all sounds Man has been often called a speaking animal, and, no doubt, the capacity of speech distinguishes man to a very great extent from other members of the animal kingdom. Now this speech, which, in this sense, is at the root of our advancement and civilization, essentially consists of articulated sounds, the utility of which would have been entirely marred, if there had been no air Air, then, is also a vehicle of sound, a fact which is mentionod in the *mantra* in the last two words, *shrudhi havam*—it makes our sounds and all others, as well, heard.

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No II

COMPOSITION OF WATER.

मित्र हृव पुता दत्तं वरुणं च ऋषादसम्।

धियं घृताचिम साधन्त ॥ ऋ० ॥ सु० २। म० ७॥

THE word *rig* signifies the expression of the nature, properties and actions and re-actions produced by substances Hence, the name has been applied to Rig Veda, as its function is to describe the physical, chemical and active properties of all *material* substances as well as the psychological properties of all *mental* substances Next to a knowledge of things comes the practical application of that knowledge, for all knowledge has some end, that end being usefulness to man Hence, Yajur Veda comes next to Rig Veda, the meaning of Yajur being application It is upon this double principle of liberal and professional (or technical) education that the well-known division of the course of study of Aryans, the Vedas, into Rig and Yajur, is based

Let us not mock at the position taken by the Aryas with respect to the nature of the Vedas, for, there are reasons enough to justify this position Not being a novel position at all, it is the position that is maintained even according to the Hindu systems of mythology which are but gross and corrupt distortions of Vedic sense and meaning The broad and universal distinction of all training into professional and liberal has been altogether lost sight of in the Puranic mythology, and like everything else has been contracted into a narrow, supersti-tious sphere of shallow thought The Vedas, instead of being re-garded as universal text-books of liberal and professional sciences, are now regarded as simply codes of religious thought Religion, instead of being grasped as the guiding principle of all active pro-pensities of human nature, is regarded as an equivalent of certain creeds and dogmas So with the Rig and Yajur Vedas Yet, even in this distorted remnant of Aryan thought and wisdom,—the Puranic mythology,—the division of the Vedas into Rig and Yajur, the liberal and the professional, is faithfully preserved The *rig*, now, implies a collection of hymns and songs in praise and *description* of various gods and goddesses, whereas Yajur, now, stands for the mantras recited in the ritual, the active part of religious ceremonies. This is the view taken by the so-called scholars of the day.

Let us not, however, altogether forget the original distinction. There is much in it to recommend itself The mantra at the top, which has been taken from second Sukta of Rig Veda, is cited here as a sample to justify the veiws entertained by the Aryas with respect to the Rig Veda This mantra describes the process or steps (*dhiyam*) whereby the well-known of liquids, water, can be formed by the combination of *two* other substances (*gritachim sadhanta*) The word *sadhanta* is in the dual number indicating that it is two elementary bodies which combine to form water. What those two elementary substances, according to this mantra, are, is not a matter of least importance to determine. The words used to indicate those two substances are *mitra* and *varuna*

The first literal meaning of *mitra** is measurer The name is given to a substance that stands, as it were, as a measure or as a standard substance It is the measurer of density, or of value, otherwise known as quantivalence The other meaning of *mitra* is "associate" Now in this mantra, *mitra* is described as an associate of *varuna* † It will be shown how *varuna* indicates oxygen gas ‡ Now it is well-known that hydrogen is not only the lightest element known, nor is it only monovalent, but that it has a strong affinity for oxygen , hence it is that it is described as an associate of *varuna* Many other analogies in the properties of *mitra* and *hydrogen* go to suggest that what is in Vedic terms styled as *mitra*, is in fact identical with hydrogen. *Mitra*, for instance, occurs as synonymous with *udana* in many parts of the Vedas, and *udana* is well characterized by its lightness or by its power to lift up

The second element with which we are concerned is *varuna*. *Varuna* is the substance that is acceptable to all It is the element that every living being needs to live Its well-known property is *rishadah*, i e, it eats away or rusts all the base metals, it burns all the bones, &c , and physiologically purifies the blood by oxidizing it, and

* The word *mitra* is formed by adding the *unadi* suffix *ka*, to the root *mi*, according to the sutra अमिचिमिशसिभ्यः क्त ॥ उणा० ४ । १६४ ॥ The meaning is मिनोति मान्यं करोति मित्रः or one that measures or stands as a standard of reference

† Again, we have in Nighantu, the Vedic Dictionary, Chapter V, Section 4 मित्रा इतिपदनामसुपठितम् ॥ Hence *mitra* means that which approaches or seeks association with others

‡ *Varuna* is formed by adding *unadi* suffix *unan* to root *vri* to accept, कृहदारिभ्य उनन ॥ ५३ ॥ Hence, it means that which is acceptable to all or seeks all.

thereby keeping the frame alive It is by these properties that *varuna* is in general distinguished, but it is especially characterized here as *rishadah* No one can fail to perceive that the substance thus distinctly characterized is oxygen gas.

Another word used in the mantra is *puta daksham* *Puta* is pure, free from impurities. *Daksha* means energy *Puta daksham* is a substance, pure, possessed of kinetic energy. Who that is acquainted with the kinetic theory of gases, cannot see in *puta daksha* the properties of a gas highly heated ?

The meaning of the mantra taken as a whole is this —Let one who is desirous to form water by the combination of two substances take pure hydrogen gas highly heated, and, oxygen gas possessed of the property *rishadha*, and let him combine them to form water

It would, no doubt, sound strange that long before Cavendish performed his experiment on the composition of water, or long before oxygen and phlogiston were known to the philosophers of the west, the true philosophy of the composition of water was recorded in the Vedas and perhaps understood by many philosophers of the east

Let not any of our readers imagine that the interpretation of the Vedic mantra given above is purely an imaginary production of the brain of the writer The above interpretation is, in fact, based upon some already existing commentaries of the Vedas, and there is enough either in ancient commentaries or in that of Swami Dayananda to suggest this and similar interpretations of all mantras. ओं शम्॥

No. III

GRIHASTHA.

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A Scientific Exposition of Mantras Nos 1, 2, & 3 of the 50th Sukta, 10th Anuwak, first Mandal of the Rig Veda bearing on the subject of household.

उदुत्यं जातवेदसं देवं वहन्ति केतवः। दृशे विश्वाय सूर्यम् ॥ १ ॥

Before I begin an exposition of a few mantras of the 50th Sukta of Rig Veda bearing on the subject of *Grihastha*, let it be remarked in due justice to ancient *rishis* who lived in days when Vedas were better understood and more sincerely, honestly and truthfully revered than the Bible, the Zendavastha and the Qoran are now-a-days—yes, let it be remarked in justice to those *rishis*, that to their minds many of the obvious and more recondite forces of nature were the ladders by which they rose from the lower depths of material objects to the celestial heights of divine contemplation. Their thought familiarly climbed upon the ladder of physical forces till a glimpse of the divine was obtained Invigorated with the light thus received, it as easily retraced its footsteps to share the bounty with their fellow-brethren, the whole race of mankind. Let me observe that, whilst I speak in this strain, I am giving expression to no vague indefinite ideas of my own, to no whisperings of erratic, chaotic imagination. These are no words of flattery, offered as sacrifice at the altar of national conceit, prejudice, or custom They are rather honest but imperfect expressions of the sublime lives which *rishis*, no doubt, lived. But more sublime and astonishingly charming was the state of those four *rishis*, Agni, Vâyu, Aditya and Angiràh—living in the beginning of creation, whose faculties were, according to the beliefs of the Aryans, illumed by the light of the Vedas The dizzy heights to which the thoughts of these *rishis* soared, but with no giddiness; the meandering labyrinths through which their intellects traced the unity of the divine design, quite unperplexed, and not fatigued, but rather cheered and invigorated by the effort, these are facts, which we—innocent darlings of the ninteenth century, the era of civilisation—we darlings, fed in the lap of material science, nourished by the milk of ponderous truths, discovered by elaborate ratiocinative and inductive processes, and supported by the carbonaceous aliment of isolated facts and nitrogenous edibles of constructive theories and hypotheses, cannot easily conceive. The truth-loving, poetical, beauty-admiring temperament

of these *rishis* is far, far removed from the money-loving, practical use-admiring callous minds of moderns No wonder, then, that we should find so very few expositors of Vedic lore in this era of research and activity. Truth with sectarian ignoramuses and religious-prejudice spectacle wearers may be measured by the number of its adherents or votaries, and well might Christians argue that their overwhelming number in the world is a proof that Christianity is the dispensation destined by the divinity to prevail over the world But far different is the case with Vedic truth It is perennial It is not the birth of to-day or yesterday just as other religions are. The measure of Vedic truth is not its power to grow and spread, but its inherent power to remain the same, ever to-day and to-morrow "Men and parties, sects and schools are but the mere ephemera of world's day. Truth, high-seated upon its rock of adamant, is alone eternal and supreme."

It was this truth of God and Nature that was given to the primitive four *rishis* to comprehend Justly, may our uninspired eyes roam about in vain from here to there, from rocks to vegetables and from vegetables to men to detect unity, but the inspired minds of the four *rishis* could only perceive the unity of the Divine mind in every thing The minerals, the vegetables and the animals were to them but one book, in which they read but the power, the justice and the wisdom of God Owing to the sublimity of revelation, were foreshadowed before their mind's eye landscape—paintings of human institutions, achievements and aspirations in a long distant future, and in all these, they saw the spirit of the Father brooding with paternal care over eternal designs for the happiness and benefit of His children Reader, imagine yourself once in this exalted condition Then alone are you in a fit position to grasp and understand the deep meaning of the Vedic mantras This deep meaning is everywhere spiritual There is a fine and very sublime link between mantra and mantra, which can be perceived but in such moments of exaltation alone.

We must bear in mind that internal is always the more difficult to grasp The modern scholar, whose powers of the senses have been well trained to observe and carefully note the phases and changes undergone by physical phenomena, may not find any connection or coherency between mantra and mantra To him the Vedas may be mere collections of isolated prayers to deified forces of nature including wind and rain, but to an earnest, truthful inquirer, who has entered the exalted condition I have above described, there is that logical coherence and philosophical regularity in the sequence of the *mantras* which can only be called *divine* In this spirit should we study the Vedas, a sample of which is presented by the 50th Sukta

I have before said that the universe, as construed by the *rishis*, is a ladder along which the inspired mind rises to the contemplation of the

Divine This exactly is the subject-matter of this mantra of the 50th Sukta of Rig Veda

In a dark, rainy, stormy night, in an hour of stillness and dead slumber, a thief entered the treasure room of a peaceful family, and stole away all precious metal and property, and in the mad joy of his possession ran aback over twenty miles of wet ground, and betook himself as quite safe from the grasp of the owner But the light dawned, and the owner awoke in full consciousnesss of his stolen property. Fearlessly and resolutely but in entire calm of his mind, he began the track and slowly but surely reached the rendezvous and seized the thief with the treasure which he had appropriated. This is but mere analogy. I have nothing to do with the stealth and the property, but with the indelible, unmistakable footprints, not of a thief, but of the Creator on the frame of the universe The wise man, who has his intellect lumined by universal benevolence, सजोष: धीरा: bent upon finding out the *First Cause*, begins his inquiry, and, slowly but steadily tracing Nature back to its source, halts at God There, the inquisitive and penetrative faculties of the intellect are cooled to satiation, and lie in peaceful repose in the enjoyment of the treasure thus found. To such a mind, what are the different objects of this universe ? They are the footprints of the Deity, the postmarks tracked by the divine rays of wisdom along their path of action. They are just as the Vedic mantra puts it, केतव:, the flag-signs, track-beams, the design types which point with one voice to Him (त्यम) from whom all knowledge has proceeded (जातवेदसं) He is the eternal Sun that ever shines (देवम) He it is who makes us see this grand panorama of the universe (दृशे विश्वाय सूर्यम) So also is thecase with the sun of the meterial universe. Would you see the variegated objects of Nature? Study, then, the sunbeams playing amidst wonders of space, and see what they lead you to. They lead us to the globe of the sun, who is truly the cause of all we see ; for, not only has all the matter of the planetary system proceeded from the sun, but the very light which reveals to us the existence of the material objects in their diverse forms and colours, points out to the sun as its source and fountain-head Would you, then, see the universe? Then observe that the universe points you out to the wonder of the planetary system, the sun. Would you enjoy your term of earthly life in peace of mind and happiness perpetual ? Observe, then, that the entire happiness of the world points out to the sacred institution of marriage, of *grihastha*, the institution where alone the filial, the paternal, the fraternal and conjugal affections are cooled to satiation ; for, from pure, truthful, affectionate and wisely conducted marriages alone can happy progeny flow into the world This is the three-fold sense of the Vedic mantra. It points out to God as the fountain of all

causation, to the sun as the source of all the planetary world and its chromatic wonders, and to the sacred institution of marraige, founded upon pure, rational and spirtual physiology, as the source of all happiness and bliss on this earth.

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अपत्ये तायवो यथा नचत्रा यंत्यक्तुभिः
सूराय विश्वचचसे ॥ २ ॥

I come now to the second mantra of the same Sukta I have mentioned that happiness on this earth can only be secured by *rightly conducting the sacred and divine institution of marriage* I need not speak here at length on this subject, but it will be well to point out that *all attempts to regenerate our society in any other direction are merely fruitless* Do you ever expect a heroic, Swami-like, intellectual progeny from the present marriages contracted in an unnatural age by parties forced by unnatural compulsion of parents into these contracts? To expect this, is to expect an impossibility Teaching and preaching, education and consociation can mould the superficial or the external character of man, but strike ineffectually at the deeper and more permanent character, the hereditary or the constitutional character, which flows with our blood, which we have drunk in with the very milk from our mothers, which we have inherited with our very bones and nerves, blood and muscles Believe it, then, that the true cure of the evil that exists in our society is the physiological cure, the cure that strikes at the very root of the disease of our society, the cure that professes to mould the individual and society from their very birth, by enjoining the observance of the Divine injunction of pure, truthful rational marriage, as contrasted with compulsatory, impulsive, formal, marriage. What, then, is the law of marriage, what is the observance that can secure health and happiness to society? The answer to this question is imprinted in the indestructible divine laws of nature. Observe the starry host of heaven, नचत्राः, or the moisture-laden ocean of the atmosphere, तायवः What law do they obey? Are they not regular in the succession of the phenomena they present? Regularly, after every 24 hours, does the starry host of heaven unite itself with night, यंत्यक्तुभिः, regularly for 12 hours in 24 does it depart from the society of the sun, सूराय विश्वचचसे. Here are suggestions for the married people Let them reflect over this and chalk out a path of piety for themselves Again, study the atmospheric envelope What law does it obey? Regularly after every year does the monsoon blow, regularly for six months do the winds continue to take the same direction These proclaim a lesson for the married. The lesson is for the married parties

to separate themselves invariably during sunlight, as the starry heaven disconnects itself from the sunlight for every 12 hours. The second lesson for them is to observe the law of periodicity, just as day and night, trade-winds, and monsoons, obey their periodic laws of succession If these laws were carefully observed, there would flow into the world that happiness and health which were never realized before. Earth would be a beautiful garden to live in, far more attractive and real than the paradise of the Moslems or the heaven of the Christians, which is all paved with hard gold, with no stuffed cushions to relieve us of its hardness Compare with this natural, spiritual, physiological marriage, the beastly marriages, a countless number of which are being contracted from day to day in our country without exciting the ridicule or even the thought of the reformers I count upon no responsibility so serious as that of ushering an individual being organised like our own selves into the world. How many are they who feel this responsibility? How few children are there who are born of a wilful, appreciative, conscientious consociations of their parents? How many of them are the products of lust, blind impulse, and purely fortuitous concourse? These are the things that may well sound obscene to many of our delicately constituted readers, but human nature is sacred in every part. It calls for obedience to its dictates in each direction. It is no respector of creeds or personalities. Let us learn, then, the law of periodicity, and realize the happiness that is in store for us by virtue of the divine ordination mentioned in these mantras.

I do not wish to leave the subbject of marriage without impressing upon the minds of my reader another truth which is not the less important, a truth which forms the subject-matter of the 3rd mantra of this Sukta. What language, but the sweet accents of the Vedas, can adequately express this truth? These are the words of the *mantra*.—

अदृश्रमस्य केतवो विरश्मयो जनां अनु ।

भ्राजन्तो अग्नयो यथा ॥ ३ ॥

I do not wish to discourse upon an irrelevant topic, but all nature is unique Truth is all of one type. The digression may be excused Scientific people believe, and no doubt, upon grounds indubitable that, light and heat are eternal associates of each other. Each possesses in its bosom, the essence, the elements, and the power of developing the other. Both are forms of motion, they are vibrations only differing in the frequency of their occurrence. The vibrations occur in the same medium Light is capable of being reflected. So is heat Light is capable of being polarized So is heat. Heat maintains the life of the animal frame Light maintains the life of the vegetable kingdom Heat produces the vapoury atmosphere Light precipitates the cloudy mass in rain and pours it upon the plains. Light and heat are conjugal associates in nature. Heat

is warm, light is cold and refreshing Heat and light are the love and life of the body They are each other's companions and complements in Nature The gorgeous display of colours, which light makes us familiar with, are not less striking than the equally important molecular and chemical changes which heat works out By heating a body, you can raise it to incandescence, till it begins to burn , by proper means, you can entrap light and make it heat our articles and even burn them, if necessary But see how they proceed from the sun, their common fountain. They proceed in pairs The warm-exciting rays of the sun are the भ्राजन्तो अग्नयाः of the Vedic mantras ; the light-emitting, colour-providing variegating rays of the sun are the रश्मयोकेतवः of the mantra How beautifully are they interlocked with each other Held in each other's embrace, these caloric and spectral rays dart from the sun, and journey on together through millions of miles of gorgeous space to fall on earth, to warm life and illuminate dormant intellect The arrogant man of science may claim to himself the power of sifting these interlocked, interwedded, embosomed conjugal pairs of rays by iodine filters and alum solutions, but there is no absolute separation, no entire dissevering of bonds Let us learn a lesson from this The Vedic mantra enjoins upon us this lesson It enjoins upon men the duty of learning the lesson of conjugal relation from the heat and light rays of the sun जनां अनु. It inculcates the inviolability of the marriage tie. Let the married couples preserve their sacred relation inviolable and intact, and not frustrate their peace and happiness by adopting the opposite course of free-marriages The designs of the Divinity can only be wrought by the inviolability of this tie One inviolable marriage conducted according to the periodic law alone is compatible with an acquisition of the true knowledge of the Divine Being This is the sacred law of inviolability that the Vedic mantra enjoins. But there is another and a deeper meaning of the mantra which should not be lost sight of. It is that light and heat permeate through every possible material object of creation जनां प्रविष्टः॥ जन is the class of created objects Let us not laugh at this proposition. It has the solid bulwark of science to support it. Heat is a motion of the molecules composing the body. There is no substance, of whatever description, that is entirely destitute or completely devoid of molecular vibration. Vibration is the general law. Light is an accident of ether, the luminiferous medium, whose vibration essentially constitutes light. Is there any substance throughout the range of created objects, wherein motion and ether do not conjugally and co-evally dwell? Yes, even in the same way, the Divine essence lives within the very interior of every living soul.

THE REALITIES
OF
INNER LIFE.

THE REALITIES OF INNER LIFE.

The fact that man lives on a double plane of existence, that he leads a two-fold life, is not new in any sense He lives the life of the *flesh* and the life of the *spirit* Scientific minds term the one *objective* and the other *subjective* existence True poets of nature and religious men agree alike in this "O man ! the brute and the angel are alike in thee "The metaphysicians of older Sanskirt schools styled these two modes of existence, the life of *Bahishkarana* and the life of *Antashkarana*, the *outer* life of the *Senses* and the *inner* life of the *Intellect* But the law of double existence is not applicable to it alone It is a universal law It applies to the universe Matter is the entity of the Outer life, and, God the reality of the Inner life And the Trinity of God, Matter and contemplating Spirits exhausts the substances of the *Cosmos* Thus the universe lives a two-fold existence, the outer, the *phenomenal* and the inner, the *noumenal*.

The outer plane of existence is the one that is familiar to all But the inner, the internal, is a blank page, a white sheet to many The inner, in so far as inner, is poetry ; the outer, as the external, is prose And poetry is, to many, nothing but wild fantastic imagination let loose Hence it is that matter, with the ephemeral host of its countless attributes, is the only reality, the only true God to many.

"Earth's powers and principalities exclude most men from the society of poetry and eternal principles Matter is a powerful and controlling God, it is the prince of darkness" to millions of our throbbing humanity Matter clings and clusters heavily about man's interior life, it is the dead-freight of his perilous voyage from the cradle to the *crematory* Men are necessitated to worship at the shrine of matter. They make it the chief object both of masterly effort and spiritual contemplation. Thousands reverence matter incessantly They bow down before its altars They bring to it many offerings—covering its temples with every thing within the power of man to bestow with scientific art, and the works of genius, with developments of the noblest talents, with everything, even life itself.

Mammon is but the servant of matter, matter is but the servant of soul soul is but the servant of spirit, but in this world, it happens that spirit and soul and matter are the servants of mammon. No human soul is independent of its material surroundings All life is real bondage to matter Matter is the mind's jailor Want is the overseer who lashes the prisoner into his daily labour.

"'Tis the mandate of matter which the mind obeys nine-tenths of earthly time. The sight of objects, the taste of fruits, the smell of odors, the cognition of sensations, the hearing of sounds—thus the spirit looks out and lives through the *grated windows* of its prison-castle."

How, then, can man, thus immersed in the life of the senses, realize the interior realities of inner life? The death of matter is the birth of the soul Light and darkness cannot co-exist.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्व्यचचिरे ॥

This is the tenth mantra of the 40th Adhyaya of Yajur Veda, and it means.—

"The life of senses (avidya) produces one result, and the life of spirit (vidya) produces exactly the reverse." अविद्या मृत्युं तीर्त्वा विद्यायामृतमश्नुते " the life of the senses is spiritual death, the life of the spirit is the *new birth*, immortality"

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं ।
तत्त्वं पूषणापावृणु सत्य धर्माय दृष्टये ॥

This is the 15th Mantra of the same Adhyaya, and it means —

"The resplendent face of truth is hid beyond the veil of the glitter of mammon"—हिरण्मयेन पात्रेण अपिहितं "O Preserver of the universe! remove the veil, so that we might see the immortal truth" Yes, the veil must be removed, the brute in man crushed, before the influx of the Divine Light can be realized.

"The universe with its beauties and laws and harmonies, is *nothing* to the idiot mind caged in matter. The gorgeous heavens with their unnumbered systems of suns and stars are *nothing* to a soul bowed down by the daily drag of material necessities The ponderous globes of spaces, so attractive to the uplifted mind of the philosopher, are *nothing* to him who makes a God of gain. Matter and money surround him on either side He drives through his surroundings, and then they drive through him; and so goes his daily life "to the last syllable of recorded time"

The fair sky of heavenly truth never covers the earthly mind. Faith in such circumstances is impossible Doubt, yes doubt, is the only paramount functionary that lives and flourishes And what else is possible under such circumstances? In such a state, the mind

seeks, in vain, for a soul-consoling philosophy The world of matter, the region of discord alone, is visible The Omniscient Intelligence of far-off immensities of the universe is nowhere to be found The whisperings of the regnant functionary, Doubt, are too positive "Has it not been said that 'by searching none can find out God?' And is it not true that the most strenuous God-believers confess that it is only a belief with them, that they really know nothing on the subject?" These are the whisperings of Doubt But this prime minister of the life of senses, this sceptical functionary does not end his researches here He is thorough-going He enters the material world, asks the sciences whether they can disclose the mystery and this is the result of his investigation —

"Geology speaks of the earth, the formation of the different strata, of coal, of granite, of the whole mineral kingdom It reveals the remains and traces of animals long extinct, but gives us no clue whereby we may prove the existence of a God"

"Natural History gives us a knowledge of the animal kingdom in general, the different organisms, structures and powers of the various species Physiology teaches the nature of man, the laws that govern his being, the functions of the vital organs and the conditions upon which alone health and life depend Phrenology treats of the laws of the mind, the different portions of the brain, the temperaments, the organs, how to develop some and repress others to produce a well-balanced healthy condition But in the whole animal economy, though the brain is considered to be a 'microcosm' in which may be traced a resemblance or relationship with everything in nature, not a spot can be found to indicate the existence of a God"

"Mathematics lays the foundation of all the exact sciences It teaches the art of combining numbers, of calculating and measuring distances, how to solve the problem to weigh mountains, to fathom the depths of oceans, but gives us no directions how to ascertain the existenec of a God"

"Enter Nature's great laboratory—Chemistry, she will speak to you of the various elements, the combinations and uses of the gases constantly evolving and combining in different proportions, producing all the varied objects, the interesting and important phenomena we behold. She proves the indestructibility of matter, and its inherent property—motion, but in all her operations no demonstrable fact can be obtained to indicate the existence of a God"

"Astronomy tells us of the wonders of the solar system—the eternally-revolving planets, the rapidity and certainty of their motions, the distance from planet to planet, from star to star It predicts with astonishing and marvellous precision, the phenomenon of eclipses, the visibility on our earth of comets, and proves the immutable law of gravitation, but is entirely silent on the existence of a God."

"In fine, descend into the bowels of the earth, and you will learn what it contains, into the depths of the ocean, and you will find the inhabitants of the great deep, but neither in the earth above, nor in the waters below, can you obtain any knowledge of His existence. Ascend into the heavens, and enter the milky way, go from planet to planet to the romotest star, and ask the eternally-revolving systems. Where is God ? and echo answers—Where ?

"The universe of matter gives no record of His existence. Where next shall we search ? The universe of mind ! Read the millions of volumes written on the subject, and in all the speculations, the assertions, the assumptions, the theories and creeds, man has only stamped the indelible impress of his mind on every page Human records are, at the best, delineations of human character, of phases of human mind, picture of human existence, but where is God ?

"Look around you and confess that there is no evidence of intelligence, of design, and consequently of a designer ? What is intelligence ? It is not a thing, a substance, an existence in itself, but simply a property of matter, manifesting itself through organisations"

These, then, are the fond insinuations of doubt, the whisperings of Scepticism, and the legitimate consequences of a life of the senses, an existence in matter, a worship of Mammon, a belief in omnipotent atoms

For, how can God be thus known: Geology, Natural History, Physiology, Anatomy, Phrenology, Mathematics, Chemistry, Astronomy and all are but grosser developments, the outer kernel They deal only with the tangible, the tactual, the optical, the audible, the edible, the olfactory and the palatal But God, the Universal Spirit of nature, सर्वान्तरात्मा, is beyond the sensible, नेनद्देवा आप्नुवन् तद्धातोऽन्यानत्येति is far beyond the transient, mobile, vibratory phenomena of the senses Do you descend into the earth, and ascend into the heavens, and explore the regions of immensity to discover the locality of the Universal Spirit

तद्दूरे तद्वन्तके तदन्तरस्य सर्वस्य तद्
सर्वस्यास्य वाह्यतः। य० अ० ४ म० ५ ॥

He is remoter than remotest, as the physical senses discern Him not He is nearer than the nearest, for, He is the innermost, but foreign or exotic to all that is external

The law of God's revelation into the soul is the inner harmony. The whirlwind of matter obstructs the adjustment of the internal Abstraction, meditation, mental quiet and contemplation alone are compatible with the realization of the Divine.

But when he who makes boast of his high impregnability, is himself most vulnerable; he who prides himself upon his valor, is himself most cowardly, he who preaches truth to others, is himself most untruthful, he who sets himself up as the leader of a legion, is himself misled, he who styles himself an honest citizen is unjustly living upon heavy profits filched from the daily toil of hopeless men, he who claims to belong to an honorable profession, fills pockets upon the bargains of others' forgeries, iniquities and legal niceties, he who calls himself the noble physician, the philanthropic curer of the body, is only interested in the *pecuniary* health of his patients, he who administers peace to the soul, when preaching on the pulpit, is profane when cursing the enemies of his creed, he who talks of liberty and independence of thought, permits the government, public opinion, or the church to gag the free-born soul he who boldly challenges the world to refute his dogmas, his policy, or his charitableness, himself hesitates to broach one particular question in private to defend one particular line of action, or to allow one particular charity, does he or can he maintain any harmony of the Internal? Why then expect that he can be good, holy, and pure, full of the inspirations of divinity

So long as might is mistaken for right brute-force is made to do the work of love folly is substituted for the hints of wisdom hypocrisy is more fashionable than innocent virtue, wealthy vice is more courted and sustained than poor virtue, how can diseases, crimes and miseries cease to exist, or peace, progression and happiness prevail? That is why in the boundlessness of ignorance man assumes the possession of rare intelligence The slanting rays of science, a sun that has not yet risen, he applauds as the full blaze of absolute truth

These maladies of inner life have attracted the notice of thinking minds, these diseases have been pointed out by the religiously earnest, and, as is the custom with bodily discords and corporeal maladies, patent medicines have been *invented* supposed to cure these evils, reform society and purge off individuals A sect of such patent medicine-vendors prescribes "prayer" as the best emitic purgative for such diseases, and advises men and individuals to absorb long doses of prayer both by day and night Thus malformations are being generated, perpetuated and encouraged, and the enerving, swooning effect of decaying spiritual energy is mistaken for the chastening effects of "prayer" First of all, diseases, discords and pains are positive evils With the progress of "prayer," the praying soul learns to put up with them, he then regards them in his self-abnegation as the dust of travel, he ultimately succumbs to them and swoons, and takes this for the quiet of his mind which he calls the bliss, the salvation, the presence of divinity in the soul With this the vital energy begins to decay, and this he styles the death of the brute in him. This patent medicine is but the fire of sentiments, the spark of

ungratified desires, the ember of unprovisioned needs, the heat of friction, the broth and boil of conflict The quiet of the mind, the swoon that follows, is the death of the intellect upon whose ashes simmer and bubble the vapours of passions, of griefs, of pangs, of ecstasies and other abnormalities But the true influx of divine light comes with expansion of the intellect, the elevation of feelings, and the increase of vitality Then true intuitions dawn Let us not mistake the external signs for the internal All that glitters is not gold. In fact, the external is delusive, the invisible is the real. And the search of the invisible is the true search after God, its discovery and appropriation, the true birth of the spirit and the immortality of the soul. Decidedly, then, I give preference to the invisible over the visible.

"That my meaning may be more distinctly comprehended, let it be observed that the body is a form, is transient, is changeable, the internal is *not* changeable The man is the internal, the effect or form is external The mind is not acted upon, but acts on the body. That which is internal is the reality, that which it acts on is visible and mortal And all appearances foreign are composed of the same mortal ingredients, mortal in the restricted sense of that term.

Now it being clear that the visible is not the real, but that the invisible is the eternal, it follows that we must make the best of truth to consist in an imperceptible yet unchangeable and eternal principle. Admitting this much, you are able to advance one step further in the cognizance of possible probabilities Effects are witnessed, they are traced to an immediate cause, which is demonstrated by strict and severe analysis. This cause producing this effect shows you that, the effect is not without a cause This effect produces another and that also another, and so by analogy you may see that there is an endless and incalculable amount of causes and effects. And tracing causes to effects and effects to causes, is the correct process of reasoning, and this you do in your imagination, until you arrive at a chaos of existence, then stop breathless and return to ask. What was the cause of the first cause? You would not have gone upon these trackless peregrination, if you had but considered all forms and externals as not causes but effects. Let us illustrate this by an example.

Conceive of a germ being hidden beneath the surface of this hard earth. Imagine that you forget its existence Let a few years of time elapse, and cast your eyes to the spot where it was concealed, and you see a lofty and beautiful tree, standing in all the majesty and dignity of its nature. Would it not be as absurd and impossible to disbelieve the *existence* as it would be to doubt for one moment, the germ which has produced this existence? The tree stands and is visible as an ultimate man stands and is also an ultimate. The germ of the tree, you knew of its existence, but the germ of the world, you do not know of its existence. But is it not evident that

the latter is at least *possible* since the first is known and demonstrated? By even assenting to such a possibility, we become prepared to take one more careful step in this investigation

Let us illustrate the next step to be taken by another example. Suppose a man diseased physicians examine his case guided both by physiological manifestations of the disease, and by the feelings which the disease produces, which are not perceptible to them by any processes of external observation The patient communicates his own feelings, the physicians taking them for granted, and from these together with the symptoms manifest, they decide upon the name of the disease Every one of these physicians, from the evidence which he has received through the senses, differs from the others as to the character of the disease Have you not here proof that the external and manifest is the effect and cannot be relied on, while the cause is hidden and you do not possess any means by which to investigate its cause?

Again, a man has a carious tooth, he tells you he experiences a severe pain, but you doubt his word and ask for proof He points you to the tooth which is the object tangible But does the evidence, of which your senses admit, convince you that he has a pain?

Another example The whole world of mankind can give in their united testimonies that they positively and absolutely see the sun rising in the east and setting in the west Is there not internal evidence that the external and manifest of this is positively unreal? Inward searching after truth has established the cause of this phenomenon and proved that the sun does not move But it is the visible and the external that you are deceived by and not the invisible which is the reality

Hence, the true student of Nature contemplates the invisible in the visible, silently contemplates the cause at the back of nature which produced this theatre of human existence, and, with highest reverence for truths pertaining there unto, associates with the first Principle of life and activity His aspirations are purely of an intellectual or moral character The universe is fully of the Lord, and there is nothing of the universe that is not of the Lord

ईशावास्यमिदं सर्वं यत्किञ्चजगत्याञ्जगत् ।

To his purified understanding, freed from passion and dislike, devotion and meditation, confidence and dispassion open the way where the beams of wisdom softly enter and shed a mellow, agreeable lustre on his feelings and intellect He has discovered the true saviour, the invisible master, in whom the universe has its being. To him the interior is the real His expanded intellect passes through the dross to that which is essential to the spirit within the body, to the life within the law, to the science within the substance.

The conclusion from the above is that it is the expanded intellect, and not prayer, that can lift the soul to the realisation of the divine reality, that the most earnest prayer we can ever utter, is the righteous exertion to merit the inspirations that flow into the intellect from the Fountain-head of all Wisdom

It has been my object in the present imperfect hasty sketch of my ideas presented to you to establish and make plain three conclusions:

1.—That there is a true inner life, and that man subjected to the interference of the commotions of the world cannot fully perceive and comprehend the Universal Truth.

3—That from inability to perceive this Universal Truth by the expanded intellect or purified reason have sprung up the patent theological remedies of prayer-doses and tearful brain-reliefs

3—That the Original Organiser of the Universe is the Invisible, the Potent, the Universal, and the All-governing reality of the inner world.



PECUNIOMANIA.

PECUNIOMANIA.



Under this head, we propose to deal with the question "how far the pursuit of wealth is a healthy pursuit"

Says Manu, II 13 —

अर्थ कामेष्वसक्तानां धर्म्म ज्ञानं विधीयते ।
धर्म्मं जिज्ञासमानाना प्रमाणं परमं श्रुतिः ॥

It is only those who stand aloof from the pursuit both of wealth and of carnal pleasures that can ever obtain a knowledge of true religion It is the duty of every one who aspires after this object, to determine what true religion is by the help of the Vedas, for, a clear and perfect ascertainment of true religion is not attained altogether without the help of the Vedas

In the verse quoted above, Manu maintains three propositions, *first*, that the pursuit of *artha* (wealth), is opposed to the acquisition of the knowledge of true religion, *secondly*, that the pursuit of *káma* (carnal pleasures) is opposed to the acquisition of the same, and, *lastly*, that the study of the Vedas is necessary for those who would make it their business to investigate true religion

The first and second propositions of Manu may be regarded as one, for the pursuit of carnal pleasures is, in the majority of cases, so interwoven with the pursuit of wealth, that it is generally impossible to command the gratification of the former without a previous inordinate accumulation of the latter We take, therefore, the first half of the verse of Manu to mean that an inordinate pursuit of wealth is inconsistent with the acquisition of true knowledge of religion, and this will be the subject of the present paper The second half of Manu's verse, we shall deal with some other time

Had Manu lived in the present nineteenth century—the cry of which from all quarters is, 'the struggle for existence,' or 'the survival of the fittest,' the demand of which is ever something *practical*, either in the shape of money, or of goods, or of materials, —it would have been very bold of him to have asserted the propostion conveyed in the first line of his verse quoted above, for, the actual meaning of it will be that men of the present generation, immersed as they are in *practical pursuit of wealth* are *not qualified* for an understanding of the truths of pure religion This assertion of Manu, no doubt, seems to be a very sweeping and insulting one.

It is, nevertheless, nothing but true For, the light of religion only dawns on the soil of abstraction, meditation, mental quiet, and contemplation And the headlong pursuit of wealth, in which the present practical world is wholly absorbed, is so very prejudicial to the growth of these mental conditions, that, in the interests of *truth, religion* and *higher human nature,* it has become needful for the busy, practical world to reconsider its position, and at least, to bestow a thought before plunging into the active labor entailed by the predominant principles of Jealousy, Competition and Ambition It is true that, under the stimulation of these powerful incentives for material progress, man has become neglectful of his higher duties to *Truth,* and so very true is it that even eminent men of science have begun to feel the dangerous and disgraceful efforts of this tendency Remarks Dr. White, President of Cornell University, —

" We are greatly stirred, at times, as this fraud or that scoundrel is dragged to light, and there rise cries and moans over the corruption of the times ; but my friends, these frauds and these scoundrels are not the corruptions of the times They are the mere pustules which the body politic throws to the surface Thank God, that there is vitality enough left to throw them to the surface The disease is below all, infinitely more wide-spread

" What is that disease ? I believe that it is first of all *indifference*—indifference to truth as truth ; next, *scepticism,* by which I do not mean inability to believe this or that dogma, but the scepticism which refuses to believe that there is any power in the universe strong enough, large enough, good enough, to make the thorough search for truth, safe in every line of investigation ; thirdly, *infidelity,* by which I do not mean want of fidelity to this or that dominant creed, but want of fidelity to that which underlies all creeds, the idea that the true and the good are one ; and, finally, *materialism,* by which I do not mean this or that scientific theory of the universe, but that devotion to the mere husks and rinds of good, that struggle for place and pelf, that faith in mere *material comfort and wealth* which eats out of human hearts all patriotism and which is the very opposite of the spirit that gives energy to scientific achievement " *

Here is an eminent man of science complaining that the society is at present pested with four fatal diseases, *indifference, scepticism, infidelity* and, finally, *materialism* And the cause of all this is evidently the *modish worship of mightly matter and money*

In order that this truth may be more easily brought home to the earnest reader, let us cast a look upon the large number of lawyers, physicians, capitalists, tradesmen, engineers, contractors, clergymen, *educationists,* clerks, and other life-draggers in the innumerable fashionable professions of the day, that swarm in our own country, and whose main object, in choosing the very professions they hold, is the hoarding of the shining gold, so alluring to the jaundiced eye of the competition-sick *practical* man. It is in vain that we seek for a rational explanation of the existence of these harassing professions on the grounds of benevolence or of rational usefulness But for the *filthy lucre* they bring, these professions would never have sprung into existence. Bees do not hum and buzz so thickly on a lump of sugar,

* President White's Address, appendix to Lectures on 'Light' by J. Tyndal, Third edition, 1882, pp, 238-239.

as do lawyers and traders, physicians and contractors at the shrine of money It is literally true that money is *the God* that is *more* worshipped than the God of Nature

Nor is that alone, money being the pursuit of almost all Nay, it in the topic of topics There is the self-styled reformer bewailing over the extreme *poverty* of his country, over the consequent misery, sin and crime that prevail He is awfully pained to see that arts do not flourish in his country By long and tiresome efforts, he succeeded in establishing an institution that might have richly improved the resources of the material prosperity of his country, but his disappointment is past all description at the fact that the institution is soon doomed to starvation Thus meditates the reformer in his solitary moods — our country is poor, because we have no wealth, sin and misery prevail, because we have no wealth, arts cannot flourish, because we have no wealth, institutions cannot live long and succeed, because we have no wealth From all sides is the ambitious reformer repelled towards the problem of wealth He employs his gigantic material intellect in the solution of this problem Individual enterprises alone can render his country wealthy, but how can individual enterprises be undertaken withont money ? Perhaps, there is another solution He would introduce machinery into his country, and that would yield rich harvest of wealth and opulence But machinery is costly, and a poor country cannot buy it Or, perchance, our reformer is a *protectionist*. He would not import machinery or foreign improved modes of carrying on industry, but would encourage and foster native manufactures. Unfortunately for our reformer, unwise human nature is made after cheapness, and competition fells, with its direful axe, the structure of *protection* so carefully raised by the reformer

There is the materialistic philosopher What a charming thing is civilisation ! In accordance with his superficial modes of philosophizing, he analyzes civilization into its elements, and discovers the whole fabric of civilization to rest upon wealth Steamers and locomotive engines, telegraphs and post office arrangements, printing presses and labor-economizing machines would vanish into mere coal, iron and sand—fruitless articles—without the mighty, labor-sustaining hand of wealth.

Nor is this the case with the reformer and the philosopher alone. The politician, the statesman, the newspaper-writer, the public lecturer, each in his turn, is hurled back upon the problem of wealth And thus the world, in its talks and conversations, lectures and public meetings, private meditations and silent reflections, echoes and re-echoes " MONEY," till the whole fabric of Society begins to reverberate, and the atmosphere is filled with phantoms of a like nature

Reader, carefully observe the ephemeral bustle and transient activity of the so-called civilized society. Do you not note that at

least seventy-five per cent of the phenomena that find their way to publicity in the civilized world, owe their origin to the love of power, love of enjoyment (*i e* of pleasures of the senses), love of honor, love of superiority, love of fame, and love of display ? Why is it that the master extracts obedience from his servants ? Why is it that men always desire to move in circles of society higher than their own ? Why is it that so many *reises* and *rajahs* would willingly incur or maintain useless *regal* expenditure, but to win mere empty titles of Rajah or Rai Bahadur, or Sardar Bahadur ? Impelled by imperious love of power or love of superiority, love of honor or love of fame, love of display or love of enjoyment ! And where is the mighty engine to manufacture means for the gratification of these basely, inordinate, selfish loves ? It is MONEY.

Again, go into the lower strata of society, (by *lower*, I mean *lower* morally, though not necessarily socially,) and see what part the feelings of jealousy, anger, envy, rivalry and competition play in that blind rush of living forces, called civilized life The constantly increasing litigation, the strifes and feuds of nobility, the corruptions of courts and police, the life-sucking exhaustion of competitive candidates—all bear testimony that the society is at present deeply agitated by wretched feeling of jealousy, envy, rivalry and competition, so unbecoming of man Where would you find the man, who, although benevolence of nature, would restrict the operation of vengeance or anger ? In the civilised society, hardly any ! Perhaps, the poverty-stricken, misery-laden wretch, who has not the means to practice the dictates of his rebellious nature, but has only the misfortune to be subject to disappointment and melancholy may be found, here or there, dragging his life with impatience and restless nightmare O, if he had the power to wreak his vengeance upon oppressing civilized society ! Does not all this, again,appeal to the potency of mighty MONEY

Imitation is the grand principle upon which society is at present constructed Imitation is the *fulcrum* upon which hinges the mighty lever of society Not to speak of custom, fashion, dint of beaten groove, fear of idiosyncrasy, all of which spring in one way or other from the parental principles, *imitation*,—even in matters of religious belief, or in the department of opinions, ninety per cent. of the inhabitants of the world are swayed by the influence of the same all-pervading principle, Imitation Speaking of the same ape-like faculty of Imitation, J S Mill says —

' In our times from the highest class of society down to the
' lowest, every one lives as under the eye of a hostile and
' dreaded cencorship Not only in what concerns others, but in
' what concerns only themselves, the individual or the family
' do not ask themselves—What do I prefer ? or, what would suit
my character or disposition ? or what would allow the best and

'highest in me to have fair play, and enable it to grow and
'thrive? They ask themselves, what is suitable to my position?
'What is usually done by persons of my station and pecuniary
'circumstances? Or (worse still) what is usually done by persons
'of a station and circumstances superior to mine? I do not
'mean that they choose what is customary in preference to
'what suits their inclination It does not occur to them to have
'any inclination, except for what is customary Thus, the mind
'itself is bowed to the yoke, even in what people do for
'pleasure, conformity is the first thing thought of, they live in
'crowds, they exercise choice only among things commonly
'done· peculiarity of taste, eccentricity of conduct, are shunned
'equally with crimes, untill by dint of not following their own
'nature, they have no nature to follow, their human
'capacities are withered and starved, they become incapable of
'any strong wishes or native pleasures, and are generally
'without either opinions or feelings of home-growth, or properly
'their own Now is this, or is it not, the desirable condition of
'human nature?

Such, then, is the power of imitation Who can resist its imperative influence? Can one see the busy, practical world,—lawyers, physicians, engineers, contractors and all—running mad after the pursuit of MONEY, can one hear philosophers, politicians and patroits, all with one cry extolling the efficacy of glittering GOLD, can one see the enthusiastic admirer of civilisation confessing the omnipotence of the PECUNIARY deity, can one observe the aristocratic hunters after ease, pleasure and comfort, the ambitious suitors of power, distinction or title, offering libations at the shrine of MAMMON, or,can one mark anger, revenge, envy, rivalry and jealousy, all suplicating PLUTUS, to bestow them means of their gratification, can one see all this, and yet not swear fealty to the soverign power, GOLD?

By dint of imitation or example, man is pushed from right to left, to seek MONEY. Society is a whirlpool, wherein are caught all swimmers on the current of life, then tossed with violence hither and thither, now hurled this way, and then the other—till man is no better than a '*money-making machine.*' Is not this state of society deplorable?

See what a wreck of nobler feelings this *love of money* makes Duty clashes with interest Evils are shielded under the suppressing power of Mammon. The dictates of higher human nature are cruelly set aside and trampled under foot? Physicians, instead of disseminating the knowledge of physiology and making the laws of health public, disguise even simple disease and medicines under the garb of foreign names, and the modes of their preparation under the mysterious symbolism of prescriptions. The numerous host of physicians, how

existing in the country, instead of wisely administering to the destruction of disease and blooming of cheerful health, earnestly pray, every day, that men endowed with purse and power to pay should fall sick oftener, and suffer more frequently. Lawyers, instead of breeding feelings of peaceful friendship and encouraging reconciliation, encourage feud and strife, and fan the flames of haughty pride or revengeful animosity Tradesmen, instead of administering to the wants and needs of the people, and regulating with justice the law of demand and supply, get all they can, and give as little, keep their trade recipes secret or patented, and delude the ignorant consumers with adulterated materials Even the preacher or the clergyman, whose business it should be to bestow consolation of simple truth and morality, and to shed the sacred blessings of religious piety and spiritual light, revels in the grand *money-making* scheme of winding up his lengthy, glooming, effected, hipocrysy-infected sermons with a mysterious nonsense, which he himself does not and cannot understand

It is not thus alone that urged by the society-born instinct of hoarding money, the physician and the clergyman, all alike, are led to the perversion of their duty and avocation More serious still are other evils into which the society is plunged, but for the possession of wealth. There is the rich wine-dealer, or the opulent tobacco or opium-seller, suffered to live and flourish by his trade in society, and no one ever casts a look of disgust or disapproval at him, simply because he is rich There are thousands of poor innocent people charged with crimes they never committed, and are punished, but the 'wealthy culprits,' armed with bribe or corruption, influence or intercession, escape with impunity. Inspite of the inspiration of the poet and the philosopher to the effect that all mankind are kin, in spite of the weak whisperings of pure religion that all are children of one common father, is the wealthy class fostering inequality by its constant aggressions, oppressions, iniquities and tyrannies inflicted upon the weak and the poor Under the strong infatuation of money, even the graduating student forsakes his tastes and inclinations, if he has any. and although fully confident of his intrinsic unfitness for the profession he chooses, he rushes into medicine, law, engineering and service, and floods the world with the consequences of his iniquitous calling And the newspaper writer, who is never ashamed of calling himself the leader of public opinion, without a pang, delivers up his conscience, and feeds the vanity of the party that supports him Read the degenerate newspaper literature—for newspaper literature is seldom reforming, regenerating or elevating—and you will see, how little is devoted to sound advice, true leadership, or to the cause of justice and truth, and how much to party-feeling, sentimentalism, race-prejudice, selfish bias, and wilful misrepresentation All benevolence and disinterestedness is affected for mere show and ceremonialism, and in truth and in heart, exchanged for base selfishness and combatant sectarianism. Is this humanity?

The conclusion that irresistibly flows from the above considerations is, that the *'love of money'* is now-a-days a disease, a form of insanity Modern science of pathology would be imperfect and incomplete without a record of this discovery of the widest-prevalent disease, that at present infects society and saps the very foundation of morality and religious feeling

This disease is to be styled "PECUNIOMANIA," for, like all other forms of insanity, it produces destruction of mental equilibrium and generates incoherency of thought it communicates an irrevocable bias in one direction, withdrawing the human mind from all other channels of activity, and excercise, and, lastly, it creates an over-excited condition of the whole system, incompatible with moderation, or normal exercise of functions. Like many contagious diseases, cholera and the like, it spreads its germs of destruction most profusely, and most widely, and is easily caught by the susceptible organisation of man And like hereditary diseases, this is also easily transmitted from father to son, from brother to brother, and from companion to friend Hence —

Pecuniomania is a disease of the type of Insanity, very contagious, transmissible by hereditation, incurable or hardly curable, of the most virulent type

In order that the appreciating reader may have no difficulty in diagnosing the disease, we give below its most remarkable symptoms. Its symptoms are —insatiable thirst, or ambition, always hungry stomach, a phlegmatic (filled with indifference) and splenetic (peevish) temperament, extreme sensitiveness and irritability, strong heartburn of animal and inhuman passions, restlessness, anxiety and sleeplessness, fits of pride, power and feverishness, paralysis of moral and spiritual faculties, insensibility to impressions ultra-sensual or not physical, extreme proneness to over-feeding, over-clothing, indolence, luxury and comfort an assumed air of superficial independence, personal weakness and infirmity

And now, we will ask the anxious reader, whether, in the name of truth, justice and goodness, a disease that renders man insane, a disease that sneers at all metaphysics, looks down upon all thoughtful reflection or philosophy, and discards all theology as *speculative, unpractical and absurd*, a disease that stigmatizes all efforts to ennoble and elevate mankind morally, rationally and spiritually, as *theoretical*, a disease that pronounces self-knowledge as impossible, a disease that brings morality down to the level of expediency, a disease that, instead of the worship of God of Nature, sets up a worst and most wretched form of idolatry, the worship of copper, silver and gold, a disease that denies to man the possession of any nature other than the one capable of eating, drinking and merry-making - we again ask, whether such a disease should not be at once uprooted, destroyed, and

burnt never to grow again? For, so long as this disease exists, there shall be no morality, no religion, no truth, no philosophy.

The law of the influx of religious ideas is sound mind, disinterested truthful temperament, composed and tranquil attitude, powerful persevering intellect and concentrated meditation And it is the foundation of these very conditions that the headlong pursuit of money undermines. The anxiety and pride, which the possession of money invariably brings, rob the mind of its composure; and the complicated relations and interests which the possession of power (wealth is power) always engenders, even take away the iota of disinterestedness or truthfulness that may have been left, till, restless, through anxiety, turbulent through pride, and biased through interest man loses both the power of concentration and of clear thought.

How elevating and dignifying is independence, true real independence, where man is no more a *slave* of his surroundings and circumstances, but a *master*. And yet, there is nothing that does more violence to the growth and existence of this blissful condition in man than the possession of wealth. A man proud of wealth is invariably a slave of his wealth. A stout healthy man is always in enjoyment of his health. He feels self-conscious of his power, and is legitimately proud of the independence he feels in the exercise of his power. He exerts his locomotive apparatus, whenever he desires change of place or scenery, he takes to physical exercise whenever he desires restoration of strength and vigour; he goes on a walk to breathe the free air of heaven or to enjoy the scenery of nature, whenever he desires refreshment; he entertains elevated thoughts and plunges into meditations, whenever he desires to feel as a *true man, a human spirit*; and he rouses the dormant conservative forces of his self-healing nature, whenever diseases or extremes of heat and cold attack him. In short, he is amply provided, in himself, with whatsoever he needs. But the rich man is altogether dependent on the tinsel of matter; conveyance by carraiges, instead of locomotion by muscular action, plethoric fulness, borrowed from the activity of drugs, or the ministrations of attending physicians, instead of inborn healthy glow; rich viands but impaired digestion which strongly needs the stimulation of the liquor to perform its functions, instead of simple diet and healthy stomach, dead photographs, and mute portraits hanging by the walls of his rooms, instead of the scenery of nature, entire dependence upon the cooling power of *pankhas*, and the warming properties of fire, refreshing power of beverages, and stirring influence of wines, instead of natural endurance Is this the *independence* which a human being should feel?

It is not to this extent alone that the effects of this tendency have extended. Modern civilisation,—a phenomenon, mainly due to the chameleon-like properties of wealth—is brimful of the illustrious consequences of this tendency. The ancient world produced bar-

barians and savages; because, they were gigantic specimens of human nature, living almost naked in caves or mere huts built just for a temporary protection from wind and rain; because, their wants being few, their arts were simple and not numerous, because, possessed of powerful memories, their knowledge was all they learned by rote, and their reference books or library, the infallible record on the tablet of their memory, because, possessed of a clear head, their illustrations were so simple and common that their reasoning must appear as shallow because, being penetrative, they reasoned by analogy, and therefore they knew *observation* only In short, they were men quite different from what the modern world produces The modern world produces *civilized* men who are 'starved specimens of human nature', their architecture is grand and more permanent, their arts are complex and more numerous, their memories are weak and defective, and more faithless, their libraries are unportable and more cumbersome, their illustrations are heavy and unique because they have been bedaubed as scientific by a process of baptism in unintelligible, classical and technical phraseology Their reasoning is inductive, their test is experiment, and their logic is the theory of probabilities. Such, then, is the widespread *influence* of wealth on civilisation, both *moral and intellectual*

If, then, the possession of wealth be fraught with so many evil tendencies and dangerous consequences, let it not be imagined that what is commonly regarded as its reverse, *i. e* poverty, is less so. For, to quote a Sanskrit line —

वुभुक्षित: किं न करोति पापम् ।

'There is no sin or crime that is unknown to poverty' By poverty we do not mean the absence of that hard heavy metal, otherwise known as gold, (for how can *dead* substances like copper, silver and gold, affect the physical, mental and moral prosperity of the *living* soul), but we mean the poverty of mind Where the absence of metal is the only thing to be complained of, industry of muscle and thoughtful ingeniousness of the brain can, with much greater advantage, be substituted for it But how and whence is to be supplied that deficiency in the true substance of the mind, in the mental and moral stock, which alone is the foundation of all industry, genius, honesty and enjoyment alike? The error of the world consists in thinking the gross material ojects of the world to be of any value, in regarding the abundance of such meterials as an emblem of wealth True wealth is the riches of the soul, repletion of the mind with its fourfold endowments—the endowment of *health*, of will and *muscular power*, the endowment of *intellectual faculties*, and the endowment of moral and *emotional stock* Let every one, who is possessed of a due share of these mental gifts, discard, with contempt, the little hard indigestible shining bits of metal, known as coinage, for, there is no liberty, genuine independence and dignity outside the exercise of these

normal faculties of the mind Mind is everywhere the regnant principle. The *furious* lion, the *gigantic* elephant, the *ferocious* tiger, the *howling* wolf, the *blood-thirsty* hound, have been *cowed* down *by* the subduing power of the *superior mind* of man. The wild beasts of the forests have been tamed and rendered docile The solid rocks have been compelled to part with their quarry, the depths of the earth have been forced to yield up their locked-in treasures, the mighty rivers have been made to change their course, the cataracts to give up their impetuous force to the whirling machinery, the water and fire have been driven to drag thousands of tons of loads every moment, at the tremendous rate of 40 or 50 miles an hour, and even the electricity of the heavens has been imprisoned by pointed conductors all this, *under the guidance and control of the superior mind.* Nor has the material universe, or the animal kingdom alone, been thus vanquished by the power of the mind Even arbitrary royalty, powerful oligarchy, the aristocracy of nobility and the pride of heraldry have been thrown down and surrendered by the democracy of reason, 'the monarchy of mind,' 'the republic of intellect' And further the pride of aged pedantry, hoary with age, has cast off its self-assumed importance, and learnt lessons at the feet of *superior,* though *young,* minds Even the industrious dexterity and skilful ingenuity have bowed under the swaying omnipotence of *new ideas*

It should, then, be clearly borne in mind that the richness of mind, is the true richness It is the undecayable wealth that deserves the greatest respect and highest reverence. Physical, material wealth, should be the lowest thing in our estimation. Says Manu —

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी ।
एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥

"Wealth, nobility of blood, age, professional skill or honest industry and knowledge (the wealth of mind), these are the five things to be respected, the one following more than the one preceding it" This truth has been amply illustrated in the remarks made above, concerning the superiority of the mind The conclusion to be cherished is that the possession of *mental riches* is the best possession, and that *the pursuit of these* (as contradistinguished from the pursuit of wealth), *is the pursuit that is becoming of the nobility of human nature.* Mind is the true source of power, and ideas (or knowledge) are the true wealth, before which all else crumbles to dust, to rise no more. Says the Upanishat —

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।

True power comes from the spirit, and immortality from the possession of ideas

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A REPLY

TO

MR. T. WILLIAMS' LETTER

ON

"IDOLATRY IN THE VEDAS."

A REPLY,

IN THE FORM OF FOOT NOTES,

TO MR. T. WILLIAMS' LETTER,

ON

"*IDOLATRY IN THE VEDAS,*"

ADDRESSED TO THE EDITOR, ARYA PATRIKA

DEAR MR EDITOR,—It is now some time since I addressed you. The fact is that it is only now that I have the leisure to write to you; and I trust that the courtesy which then actuated you in venturing to insert my communication in your paper, will now too induce you to do so.

My subject is "*Idolatry in the Vedas*" Before opening my argument, let me state what 'idolatry' is It is not merely the worship of any thing man has made of wood or stone or metal or any such thing. It is the worship of the creature instead of the Creator, *i e*, the worship of any thing whatsoever other than God (1) I think you will agree to this, I should think, no Arya would demur to it, but rather accept it as a sufficient definition And now to my argument.

If my definition be true, then the worship of the atmosphere, or of the water, or of the sun, or of the dawn, or of the *Soma* juice, is *idolatry*. Now, I assert that, in the Rigveda, we find the worship of all these creatures, *i e*, the worship of other than God In this paper I shall not attempt to substantiate my assertion with regard to all these creatures enumerated, and shall probably find that what I have to say about the worship of the atmosphere will be fully sufficient for this article.

Now, sir, we have Mr Guru Datta's authority for saying, that in Rigveda, 1. 2 1 the word *Vayu* means the atmosphere, (*Vide* Vedic Texts, No 1). In that verse, Vayu is in the vocative case, and must be rendered, in English, "O Vayu"!* The *pada* form of the verse shows authoritatively that this is so Indeed, Sanskrit Grammar cannot allow of any other case *Vayu* being in the vocative, the verbs depending upon it are in the imperative, as might be expected. There are three verbs, thus dependent, which must be rendered in English, as 'come,' 'drink,' and 'hear' The person adressed to in each case is Vayu, so that we have "O Vayu, come,—O Vayu, drink,—O

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1 We quite concur with this definition Idolatry is, 'worship of any thing whatsoever other than God' And according to this definition, God of Nature being one, the worship of three Gods of the Trinity is also idolatry, and so is the worship of Man god or God man, and so also the worship of the Infallible word The worship of the cross is no exception to this.

Vayu, hear." With Mr. G. Datta's authority let us put 'atmosphere' for Vayu, and we get "O atmosphere, come,—O atmosphere, drink, —O atmosphere, hear" Of course, Mr Guru Datta cannot possibly be wrong But if he be right, then we have the Veda recording the edifying fact that some simple-minded Arya, ages upon ages ago, thought that the atmosphere was a god that would come at his invitation, drink at his request and listen to his call !! This simple Arya was of a sociable turn, for the beverage(2) he had prepared for the atmosphere to drink was the exhilarating Soma so beloved of the gods and of Indra in particular (3)

The correct rendering of the verse, both etymologically and grammatically is, "Come, O sightly Vayu, these *somas* are prepared Drink of them Hear our invocation"

I have demonstrated then, by the help of Mr Guru Datta, that there is '*Idolatry in the Vedas*'(4)

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2 The writer of this article, Mr Williams, betrays a strange ignorance of Sanskrit Grammar here Besides the fact, that there is nothing in this mantra to substantiate that the "Soma" is the beverage referred to, there is something to show that the word "Soma" does not mean "beverage" here The Sanskrit words are "Ime Somah," which mean "these Soma" Now had Soma meant, "beverage," we should have met with the word "Soma" in the Singular number and the qualifying pronoun "asau" or "saym" and not "ime" It will not do to say that there may be many kinds of beverages, for, although it may be true, "Soma" is only one kind of beverage, and hence can not be spoken of in the plural number To substantiate his view, Mr Williams should also quote Mantras that deal with the materials of "Somah" and of their mode of preparation

3 "Soma" so beloved of the gods and of Indra in particular" Mr Williams is here in his "clerical" moods Justice would require that he should make the best of this mantra, and reserve his "highly accurate information," on other points till occasion requires, or, if he is so fond of thrusting his well-acquired mythological information, he should substantiate it there and then What proof has he given in this article of the assertion that Somah is beloved of all the gods and particularly of Indra But he might say, that although he has not given any proofs in this article yet proofs can be forthcoming Will he allow the same license to his adversary ? No, it will be against Christian Justice. Without waiting for proofs, just as we have to wait for proofs to be given by Mr Williams, Mr Williams construes the silence of the author of a Vedic text on certain grammatical forms into a serious charge ! He says, "It is because if he did so and did so honestly, (i. e discussed the grammar) he could not regard the verse as a scientific statement of any sort whatsoever, for, grammar would compel him to represent the verse as the simple prayer of a simple-minded Arya, whose real conceptions of a God rose no higher than that of regarding the atmosphere around as something divine, that might come at his call, drink of the "soma" he had prepared, and listen to his call" Surely it is a "Christian" virtue to attribute motives without the slightest evidence for them Let us however, give a parody Why is it that Mr Williams does not substantiate his meaning of "somah" as juice, the plural number of the word "soma," "together with a plural pronoun "ime," and the assertion that "soma" was much beloved of the gods and particularly of Indra. It is because if he did, and did so honestly he would find his meanings falsified, instead of being substantiated, and himself a mere misrepresenter of Vedic mantras, through fear that if the Vedas turn out to be true, what will become of the almost score-centuried Bible Revelation ?

4 In the light of T Williams' logic and learning, the use of a noun signifying any thing other than God in the vocative case, and the consequent use of the 2nd person in the depending verbs, &c, or of the imperative mood, is a proof

Now, Mr Editor, whoever impugns my argument, must do so in one or more of these ways i e, first, he may impugn Mr Guru Datta's rendering of Vayu as Atmosphere, or, second, he may deny that Vayu is in the vocative case, or, thirdly he may deny that Ayahi, pahi, and shrudhi are in the second person, singular, imperative Whoever cannot do this is bound (5) to accept the conclusion I have stated, that there is '*Idolatry in the Vedas*'

I will begin with the third case, and ask, are ,Ayahi,' 'pahi,' and 'shrudhi' (the spelling is Mr Guru Datta's) in the second singular, imperative, or are they not? Every sound grammarian would say they are The mere tyro in grammar would know that 'Ayahi' is as I have said It is evidently a Vedic as well as a later Sanskrit form It cannot possibly be any thing else, so Yaska, when he quotes this verse (Nir 10 2), does not give the modern equivalent of Ayahi simply because the ancient and modern forms are identical, or, to use

incontestable of Idolatry in a book that so reads I quote from Shakespeare' "Frailty, thy name is woman," and apply the canons of T Williams here Frailty is in the vocative case, 'thy' is a pronoun in the 2nd person Hence this verse clearly proves the existence of idolatry in Shakespeare's Hamlet But T Williams has to say that it is not only these features in the Vedas but the atmosphere represented as capable of coming, drinking and hearing, which proves idolatry

Let me quote from 'In Memoriam' (Tennyson)

"So careful of the type? but no"
From scarped cliff and quarried stone
She cries, "Athens and types have gone,
I care for nothing, all shall go
Thou makest thine appeal to me
I bring to life, I bring to death
The spirit doth but mean the breath
I know no more, &c'

Here Nature is represented as "crying" 'caring for nothing' 'hearing appeals' 'answering appeals' 'bringing to life' or 'bringing to death "knowing" only something Are not these clear indications of idolatry Or again —

O sorrow, wilt thou live with me,
No casual mistress, but a wife,
My bosom friend and 'half of life'
As I confess it need must be,
O sorrow, wilt thou rule my blood,
Be sometimes lovely like a bride
And put thy harsher mood aside,
If thou wilt have me wise and good.

Here is sorrow in vocative case, with second person pronoun, "thou," represented as capable of living as a wife, as hearing, as confessing, as ruling, as desiring others to be good and wise, and here is poet-laureate appealing to this god in prayer "wilt thou" Can there be anything clearer than this?

It is, indeed, very strange that these and other passages so often occuring in English poetry will be construed neither by T Williams, nor any other Christian philologist, into indications of idolatry but as the result of poetic imagination, and personification, and yet, when even these philologists come across similar passages in the Vedas, they forsake their common sense and at once begin to find idolatry in the sacred books of the "pagans"

5 As much bound to accept as T Williams is to accept the conclusion that there is idolatry in the passage of Shakespeare and Tennyson given above

technical terms, the word Ayahi is both Naigama and Laukika But for 'pahi' and 'shrudhi,' Yaska does give their modern equivalents and says they mean 'pivahi' and 'shrinu'

Now, Sir, I find 'Ayahi' occurs 64 times in the Rigveda, and 'yahi' 67 times, and in every case they are to be translated as 2nd sing impv, so that any man that translates otherwise is to be condemned on every hand as violating the plainest grammar and disregarding venerable authority Now, I find that Dayananda Saraswati renders 'Ayahi,' not 'Agacchava,' but it is to Agacchati that he clings So he gives for 'pahi,' 'rakshayati,' and for 'shrudhi,' 'shravayati' The man who dares to say that 'Ayahi=Agacchati' or 'pahi=rakshayati,' or 'shrudhi'=' shravayati,' does so in utter defiance of grammar or authoritative precedent There is absolutely no justification for such rendering in any shape or way For a man to treat a book that he professes to revere, in this disgraceful way, stamps him as one utterly unscrupulous (6) I have another instance of Dayananda's scant respect for the book that he proclaims as superior to any other, and, Mr. Editor, I shall give it to you in some future paper.

But now one must ask how Mr G Datta deals with these verbs He says nothing about them grammatically This is extraordinary, for, he sets out with declaring he will show how the Veda teaches us what the atmosphere is. Now, if the Veda asserts a thing, it must employ a verb in order to do so But of the three verbs employed in the verse Mr G. Datta says nothing *qua* verbs, *i e*, he does not discuss their grammar in the least, and as with the verbs so with the nouns. The grammar is not discussed in the least Why is this? It is because if he did and did so honestly, he could not regard the verse as a scientific statement of any sort whatever, for, grammar would compel him to represent the verse, as the simple prayer of a simple-minded Arya, whose rude conceptions of a God were no higher than that of regarding the atmosphere around us something divine, that might *come* at his call, *drink* of the *soma* he had prepared, and *listen* to his call Mr Guru Datta makes the science he asserts the Rigveda contains, depend not upon grammar and authoritative rendering, (such as *Yaska*), but upon etymology; and the futility of this as regards its securing for the Rigveda any extraordinary credit, I have already shown when I demonstrated that 'Vayu,' air and wind, have exactly the same connotation, so that what may be claimed for the one, may, with equal right, be claimed for the three

6 If in explaining the above lines of Tennyson, a Professor in the Chair of English language, should convert "O Sorrow" into mere "Sorrow," he would be, equally with Dayananda Saraswati, "violating the plainest grammar and disregarding venerable authority" The English Professor, who dares do so in defiance of grammar or authoritative precedent, must be regarded as "utterly unscrupulous"

Now, this goes to show that the rendering of the Veda, as put forth by Dayananda and his followers, is not to be trusted, but on the contrary is to be thoroughly mistrusted If this be the Sanskrit Grammar and exegesis taught in the Dayananda College, it needs no special inspiration to confidently predict that it will be an evil day when any of the alumni of that College go in for a Government Examination in Sanskrit (7)

Mr Editor, there is an axiom of Panini, 'Vahulam cchandosi,' which occurs in his grammar some 18 times Now this axiom or sutra would seem to be the Magna Charta of Dayananda and his followers, for, it means in the hands of unscrupulous people, that the Veda may mean just what any one may choose to make it mean, and so becomes not merely " Vahulam " but ' bavala '(8)

7 Such a malicious language is purely Christian, for, to tell the truth, not only is the Dayananda Anglo Vedic College suffering from this mistrustful teaching of idolatry, but all Schools and Colleges where Milton, Tennyson, Shakespeare, Goldsmith and the remaining host of Chrsitian yet idolatrous poets are taught, are suffering from the same disease

8 The charge is utterly unfounded, and only proves the bavala of the writer of the charge —*Gurudatta Vidyarthi*

The passages quoted by Pundit Guru Datta are after all from the works of poets, who may, (according to Mr T Williams' canons, of course,) inculcate the rankest idolatory for what Mr Williams cares A man of such deep faith would require something directly from the " inspired writings " To please Mr Williams we open the word of God and, after a minute's looking over, light on the following edifying passages —

" Lift up your heads, O ye gates , even lift them up, ye everlasting doors , and the king of glory shall come in " David's Psalms, Psalm XXIII Verse 9 " Make a joyful noise unto God, all ye lands " D PS. P LXVI V I " Why leap ye, ye high hills ? David's Psalms, Psalm. LXVII

We leave it to Mr Williams to say whether or not the Bible, inculcates idol-worship according to his mode of finding out idolatry in another man's sacred book —Ed *A P*

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A REPLY

TO

MR. T. WILLIAMS' CRITICISM

ON

NIYOGA.

A REPLY

TO

MR. T. WILLIAMS' CRITICISM

ON NIYOGA.

Says a writer,—"To ascertain what a person's character is, inquire of him concerning the God in which he has faith, and his reply, if legitimately and honestly stated, will be a disclosure of *his own* disposition and spiritual or intellectual growth"

This proposition is perfectly true The whole experience of man and nations justifies it, and the Bible of the Christians is also a proof of it "God made man in His own image," says the Bible (Genesis, I, 26) Therefore, man, as an image, reveals the nature of God, or man is (in his own notion) just what his God is. Or, perhaps, it is more true to say that man makes God after his own image Even in this case God is a true index of his own character and intellectual worth? Taking this truth as our guide, we wish to examine, in this article, T. Williams' character and worth as a critic of Dayananda For, as it is invariably true that "it is a giddy head that thinks that the world turns round," may it not be that what Mr T Williams stands himself accused of, be exactly what he charges Dayananda with The fact is, that T Williams has the good fortune of wearing the spectacles of Christian prejudice, and to him, just as to a jaundiced eye, every thing appears tinged with the colour of his spectacles T Williams in his article appended herewith charges Dayananda with —

1 Having scant respect for the Vedas

2 Preaching the *astounding, grossly immoral* and *monstrous* doctrine of Niyoga.

3 Having the unenviable distinction of so fathering the doctrine on the Rig Veda

4 With telling a lie, gross lie, a deliberate lie, a terrible lie, and with scandalously falsifying the Vedas

5 With idiocy

6 With being a dangerous enemy of the Vedas of his times, and, *lastly*, T Williams, with a truly Christian spirit absorbed at the pulpits, damns Dayananda and his doctrine

In this article I shall make no distinction between "Lord," as occurring in the Old Testament, and Christ For, the "Lord" of the Old Testament is Jehovah, or God, whereas the world-renowned (be-

cause of its pre-eminent intelligibility) doctrine of Trinity will have that God the Father (Jehovah), God the Son (Christ) and Holy Ghost (the Lord) are one and the same. I will, therefore, substitute for the word 'Lord,' in the Old Testament, the word Christ, to give it a pleasant, modern Christian, garb. And now to proceed with the subject I shall show that what T Williams accuses Dayananda of, if the Bible be true, is what Christ (Jehovah or Lord) stands accused of

T. Williams accuses Swami Dayananda, *firstly*, of having scant respect for the Vedas.

Now to quote Paul (1 Cor 7. 12). "But to the rest speak I, *not the Lord*." Again (2 Cor 11, 17.) "That which I speak, I speak it *not after the Lord*, but as it were *foolishly*, in this confidence of boasting.' But be it remembered that Paul is an inspired personage and Paul's inspiration, which means Christ's thoughts, led him to say that what he is inspired of (a portion of the Bible), is not after the Lord but foolish and uninspired. Therefore, God or Christ stands accused of having scant respect for the Bible, for he declares that the Bible is not inspired.

Secondly, T Williams accuses Swami Dayananda of preaching the astounding, grossly immoral, and monstrous doctrine of Niyoga. We quote from Deuteronomy XXV 5—10 —" If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger, her husband's brother shall go in unto her, and take her to wife, and perform the duty of an husband's brother unto her and it shall be that the first born, which she beareth, shall succeed in the name of his brother, which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say 'my husband's brother refuseth to raise up unto his brother a name in Israel. He will not perform the duty of my husband's brother' Then the elders of the city shall call him, and speak unto him and if he stand to it, and say, 'I like not to take her', then shall his brother's wife come unto him, in the presence of the elders, and loose his shoe from off his foot and spit in his face and shall answer and say, " so shall it be done unto that man that will not build up his brother's house—and his house shall be called in Israel the house of him that has his shoe loosed" This is clearly *Niyoga*, and so Christ stands accused of preaching "the astounding, grossly immoral, and monstrous doctrine of Niyoga"

Thirdly, and consequently Christ stands accused of having the unenviable distinction of having fathered this doctrine upon the Bible.

Fourthly, T. Williams accuses Dayananda of telling lie, a deliberate lie, a terrible lie, and a scandulous falsification.

Now, I Kings 22, 23 "And there came forth a spirit, and stood before the Lord, and said, I will persuade him And the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets And he said, thou shalt persuade him, and prevail also, go forth, and do so Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these, thy prophets, and the Lord hath spoken evil concerning thee" Again, (2 Thes 2 11) "and for this cause, God shall send them strong delusion, that shall believe a lie"

Does not the Christian God here stand accused of putting lie in the mouth of his prophets, of deluding people by a lie, "a gross lie, a deliberate lie, a terrible lie, and a scandulous falsification"?

Fifthly, T Williams charges Swami Dayananda with idiocy. "Idiocy," says Webster, "is a defect in understanding." To show *that Christ or God suffered from this defect we turn to Gen* 1-30, where it reads —"And God saw everything that He had made and beheld it was very Good" Here to God's understanding every thing He had made appeared *very good* Again, in the 6th Chapter and sixth verse of the same book, we read "and it repented the Lord that He had made man on the earth and it grieved him at his heart" From the above it is clear that time proved to God's defective understanding that he had cherished fallacious hopes of his creation being very good, as, on the contrary, it turned out a source of repentence and grief to him Is not this defective understanding, idiocy? God or Christ, therefore, stands accused of idiocy with which T Williams so anxiously charges Dayananda

We have shown how Christ declares the Bible to be uninspired, and, therefore, declares himself also a dangerous enemy of his Bible It is no wonder, then, that T Williams should charge Swami Dayananda with being a dangerous enemy of the Vedas of his time

And, *lastly,* T Williams, with a truly Christian spirit, throws his missionary weapons against Swami Dayananda, whom he represents as exposed to a damning charge This is no more unlike T. Williams' God than the former charges were "The Bible represents God or Christ as cursing and as dooming to pain and agony, to servitude and death, whole races of his creatures, throughout all lands and throughout all ages, for the sin of one individual It represents him as cursing all serpents, making them cursed above all cattle, dooming them to go on their belly and eat dust, as putting enmity in men's hearts towards them, because one solitary serpent tempted Eve It represents him as dooming all women, as cursing the earth for the sin of one man, cursing it to bring forth thorns and thistles to annoy all future generations, dooming all mankind throughout all lands and throughout all ages to eat of the ground

in sorrow all the days of their life, to eat the herb of the field, to eat their bread with the sweat of their brow, and, lastly, to return to the dust. The thought is appalling Countless millions mercilessly doomed to daily and hopeless misery for sins committed before any of them were born, as if one blasphemy were not enough

One word before we come to the proper subject Let T. Williams always remember what his Bible teaches He alone should throw arrows at his brother who is himself innocent Mr Williams, you should first clear the Bible of its disgusting absurdities and monstrosities, its evil and pernicious doctrines, thus rendering yourself and your God innocent, before you raise your head to attack the doctrines of the Vedas, which, Biblically circumstanced as you are, notwithstanding your twenty years' patient study of Sanskrit, you are as unable to grasp as the little Grammar Schoolboy his dusty Greek or Hebrew. And now to the subject

Speaking of Rig, 10 10 10, the authority adduced by Swami, the Rev Missionary says "Are you not aware, Sir, that in what Dayananda quotes from Rig Veda 10 10 10, *the speaker is a brother and the woman he speaks to is that brother's sister* !! ! The speaker is Yama and the woman he speaks to is Yami, aye, not only his sister but his *twin* sister" It needed a special revelation in the nineteenth century for the Missionary *elite*, T williams, to know that Yama and Yami were twin brother and sister The proof of this revealed text of T Williams' inspiration we will learn by and by, but the sinister motive in his insisting upon this personal revelation is obvious and it is purely Christian Like a serpent under the rose, he throws his flattering, flowery feelers among the self-deluded Hindus, to exasperate them against the Aryas by joining in a common cause, pretending to show that since the mantra means Yami asking her brother Yama's hand and Yama refusing it, the Vedas do not sanction *Niyoga* This is all pretence, the hidden insinuation is that there were ancient Aryans, the revered and sacred forefathers of the Hindus, the great olden Vedic Rishis, among whome even such a depravity prevailed that a sister dared ask her twin brother's sacred *rishily* hand In the light of present criticism, such hypocrisy shall no longer last, and no more will T Williams arrogate the position which belongs to God alone Here is T Williams' arrogant blasphemy —" I say it with all positiveness that Dayananda knew that it was Yama that speaks and that he speaks to her twin sister Yami. How terrible, then, is the lie that he is guilty of " Poor Williams, is not your positiveness the most terrible lie that you are guilty of, terrible because you lie against a person, whose staunch moral character even outdoes your ideal Christ? (Vide *Theosophist* on the subject)

As a proof of his assertion, T Williams quotes Nirukta, 6-5-5 and, forgetting the original, falls upon a spurious commentary, but

rising from his sleep, comes to Nir 11-11-13, and quotes "Yami Yamam chakame tam pratya chakshu," which means, according to T. Williams, Yami desired sexual intercourse with Yama, he refused her" Where is T Williams' positive assertion that Yama and Yami, are brother and sister? Poor Williams can only reply, "Yaska's commentator says, "an author is not bound by what his commentator might say," Yaska's commentator shares a remorseless fate Admitted that the Nirukta of Yaska is a *Vedânga*, and has full Vedic authority, we trust no one will be so mad as to believe, like Mr T Willams, that Nirukta being a *Vedânga*, its commentary too is a Vedanga. Impotent Christian logic!!

He comes now to Kàtyayana, whose words are, "*vaivasvatayor yama yamyoh samvadah*" Now, learned T Williams, the infallible authority on Sanskrit, translates *Vaivasvatayor* into "son and daughter of Vaivasvata," and thus infallibly proves that the hymn is a conversation between twin brother and sister But, says Nirukta, 7-26, "*Vaivasvata Adityád prerat vata pragatadiva*," which means that Vaivasvata is the sun Again, in Nirukta, 12-10, we read, Adityad Yama mithunam janayâm chakare," and, in 12-11, we read, "rátri ráditvasya adityodaye antardhiyate," which means, wherever Yama and Yami, the couple, are mentioned in connection with Vaivasvata, the sun, the meaning of the allegory cleared is, that the night or gloom disappears on the rise of the sun Has this any thing to do with Yama and Yami, the twin brother and sister, the sons of Vaivasvata? Absolutely nothing There is in this allegory no trace of Yami asking the hand of Yama, or the reverse But Kâtyana, whose authority need not be forced upon us, simply says that Yama means a person desirous of continuing the control of his passions, and Yami a similar woman, and the hymn, in an allegorical conversation, describes the duty of such male and female persons

T. Williams comes, thirdly, to the mantras themselves He is very proud of counting Yama and Yami six times and three times each as proper names, and his proofs of these as proper names are curious His first proof is that in the 13th verse, Yama occurs in the vocative case and Yami in the fourteenth verse in the same case Is T. Williams ashamed of his logic after he has read our criticism on his last article on the Idolatry in the Vedas? We quote from Solomon's song, 13 16, "Awake, O north wind and come thou south." Here wind is in the vocative case Will T. Williams' Biblical logic believe that "wind" is a proper name? Again we quote from the book of the prophet Isaiah, 1-2, "Hear, O heavens, and give ear O earth" Are "heavens and "earth" proper names? Again, in Isaiah, 21-13, "O ye travelling companies, is "companies" a proper name? T Williams has perhaps, learnt his Bible and grammar in a Mission School only, or, he would not have fallen upon such admirable logic which shines out of the Bible.

T. Williams now discovers the relationship of his "vocative case proper names" He says, that Yama calls Yami his kinswoman "salakshma" Does "salakshma" mean kinswoman, or "of similar virtues?"

"Further on," Williams says, "in the fourth verse, Yama says that Gandharva and his watery wife were their source—*nâbhi*, and that their relationship was consanguinous—*Jami*" "Watery wife," a Biblical imagination only can conceive, and the husband of such a watery wife, Gandharva, must be residing in tracts of waters mid naval people unknown to ancient Aryans, the inhabitants of the land of Aryavarta T. Williams has not even that grain of human dignity and pride which keeps a man consistent Are Yama and Yami the son and daughter of Vaivasvata or of Gandharva and his watery wife? T Williams should have answered this question to himself before rushing into print Again says he, "in the 8th verse, Yami says that Twashtri formed them as husband and wife,*dampati*, in the womb" This, instead of proving Yama and Yami as twins, proves them as husband and wife, (if we are to accept the historical phraseology,) by legal contract or mere ceremony, but they were very much naturally inclined, by disposition and constitution, towards this relation. This alone can be the reasonable meaning of Twashtri forming them as husband and wife in the womb Otherwise, are we to think that wise T Williams is piling objections unwittingly against his own position? Or, if T Williams be right, might we not question which of the three alternatives is true?" Were Yama and Yami born of Vaivasvata, or of Gandharva and his watery wife, or of Twashtri in *his* womb?

Again, quoting 9th verse, says T. Williams "that in heaven and earth pairs, 'mithuna' *i e.* twins, are closely united" Here again, how does T Williams conceive that "mithuna," which means pair, means twins? Does the fact of the pairs being mated prove that the twins are mated?

T Williams' criticism on the tenth verse is no better "Yatrá jamayah krinvan ajami," which means, 'the childless become with the child by the marriage relation," is translated by our Sanskrit scholar of twenty years' standing, into "hereafter blood relations will do what is unbecoming their blood relationship" At this stage comes the Swami's quotation on *Niyoga*, where Yama says, "Desire another husband than myself" We may leave verses 11-12, as the relation of brother and sister, which T. Williams wants to establish between Yama and Yami, has already, by his own translations, been proved to be false.

Now, Sir, if, after this, any one cavils as to the correctness of Dayananda's translation, why, that man is an idiot I have shown that the allegorical dialogue is not between twins and that the Swami's

translation is right Dayananda's vilifier T Williams, calls himself a scholar of twenty years' standing ! I am quite prepared to subscribe, however, to this, that, having proved T Williams and his God guilty of deliberately telling lies and of having scant respect for Bible, thus charging the Divinity with grossly immoral attributes, T Williams is undoubtedly the most dangerous enemy of the Bible of his times The Vedas, however, are beyond such puerile assail



T. WILLIAMS' LETTER.

(*Replied to above*)



In the Satyartha Prakasha, (of 1884) on page 118, Dayananda puts the question —" Does Niyoga take place even when the husband is living, as well as when he is dead ?" The answer he gives himself is —"It takes place even when he is living ' Now we know what Dayananda means by Niyoga It is that when a couple (man and wife) has no children then the non-impotent party (man or the wife) may cohabit with certain others of the opposite sex for the sake of obtaining children

In the preceding part of the Chapter he teaches what a wife should do when her husband dies Advancing from this he here shows what a wife should do even when the husband is living but impotent He starts the astounding doctrine *that the wife of a childless man, while that man is yet alive, may betake herself to some other married man in order to have a child by him* Support for this monstrous doctrine he pretends to find, not in Manu as before, but strange to say, in the Rig Veda , and quotes *part* of the 10th hymn of the 10th mandala, as the grand authority, and the only authority for it

Now, I do not mean to say that there is no indecency in the Rig Veda, for there is, as I can show, but it was left for Dayananda, the founder of the Arya Samaj, to show that the Rig Veda actually enjoins the grossly immoral doctrine that a woman should betake herself to some other married man for cohabitation if her own husband be impotent ? I do not mean to say, either, that the Hindus hear this doctrine for the first time from the Dayanandis, for it is notorious that as a matter of practice the thing has been done by the Hindus for centuries Use is made in this way of the Panday Brahmans at Allahabad, and it is this kind of thing that has brought such ill fame to the Mahajans of the Vallabhacharya sect, and attaches such an ill character to the Jaina marriage rites But what I would say is this that I have reason for thinking that this monstrous doctrine has now, for the first time, in the history of the Hindus, been fathered

upon the Rig Veda, and that the unenviable distinction of so fathering it belongs to Dayananda, the founder of the Arya Samaj.

But, Sir, the unenviability of this distinction becomes a thousand times stronger when it is discovered that it is all a *lie*. Yes, Sir, to say that the Rig Veda teaches and enjoins this doctrine is a *gross lie* What can any man think of Dayananda after such an instance of scandulous falsification of the Rig Veda,—the book he professes to revere as a divine revelation and yet drags so ruthlessly in the mire

Are you not aware, Sir, that in what Dayananda quotes from Rig Veda, 10, 10, 10, *the speaker is a brother, and the woman he speaks to is that brother's* SISTER !!! The speaker is Yama and the woman he speaks to is Yami, his sister,—aye not only his sister, but his *twin* sister !

What wonder that up to this time no Hindu was ever so mad as to father such a doctrine upon the Rig Veda, for, every Hindu who knew the Veda at all, knew that it is Yama who speaks and that he speaks to his twin sister Yami Dayananda translates it, saying that the speaker is a husband and the woman he speaks to, the speaker's wife Now, here he *deliberately lies* I say it with all positiveness that Dayananda knew that it was Yama that speaks and that he speaks to his twin sister Yami How terrible, then, is the lie that he is guilty of !!!!—terrible, because he deliberately lies against a book he professes to believe in as, and proclaims to be, a divine revelation

The only way for the Dayanandis to escape from this damning charge is to show that it is not Yama that speaks and that the woman he speaks to is not Yami, his twin sister But how vain any such contradiction must be I will show conclusively For —

(1) Apart from the hymn itself, the earliest authority capable of being adduced is Yaska He, in Nir. 6, 5, 5, quotes the 13th verse of this same hymn and his comment by saying, "Yami speaks to Yama," &c &c But lest any one say that an author is not bound by what his commentator might say, I hasten to give Yaska's own words When explaining in Nir. 11, 3, 13, the 14th verse of this evening hymn, Rig 10, 10, he himself says, "Yami Yamam chakame tam pratyáchachaksha" which means that "Yami desired sexual intercourse with Yama He refused her" Now, surely this is plain enough for, it is evident that Yaska and his commentator regard the verses they quote as part of a dialogue between Yama and Yami, in which Yami desires cohabitation with Yama, but that Yama refuses What has this to do with an impotent husband bidding his wife go to another married man for cohabitation !!! Yaska's commentator says expressly that Yama was Yami's brother It is needless to remind you, Sir, that this Nirukta of Yaska is a Vedânga

and therefore has full Vedic authority How dare Dayananda go directly in the teeth of Yaska, whom he professes to altogether respect, and say that here we have the case of an impotent husband!!

(2) My next authority is one scarcely inferior to Yaska It is Kátyayana His Sarvanukramanika of the Rig Veda, giving the Rishi and Devata &c, of every hymn of that Veda, is the great authority for these matters and is respected by all He, Kátyayana, too, is the author of the Srauta sutras of the Shatapatha Brahmana of the Yajur Veda, and, as a Grammarian, is second not even to Panini and the author of Mahàbhàshya, Patanjali, who is engaged chiefly in illustrating Kátyayana's vàrtikas on Panini's Grammar As to the overwhelming character, therefore, of Kátyayana's authority in all matters such as we are discussing, there can be no question Now, in his Sarvanukramanika, he says that there is no Rishi or Swata of this hymn, Rigveda 10, 10, but he says that the hymn is a dialogue between Yama and Yami, the son and daughter of Vanasvat His words are "Vaivasvatayor Yama Yamiyoh samvadáh" Now, Sir, apart from the hymn itself, it would be impossible to bring anybody whose authority can, in any respect anywhere, approach that of either of these Bnt, now, I turn to the hymn itself

(3) (*a*) The names Yama and Yami occur in the hymn six times, three times each—as proper names In the 13th verse, Yama occurs in the vocative case, 'O, Yama,' and in 14th verse Yama occurs in the same case, "O Yami" These are the two last verses The Shatapatha shows that no other construction than that of the vocative case is possible This, then, shows the *names* of the interlocutors

(*b*) Now as to their *relationship* In the 2nd verse Yama calls Yami his kinswoman, "*salakshma*" In the 4th verse Yama says that the Ghandharva and his watery wife were their (Yama and Yami) source—'Nàbhih,' and that their relationship was consanguinous—"jami" In the 5th verse Yami says that Twashtri formed them as husband and wife—'dampate,' in the womb She hereby shows they were united as twins and she argues from that that they ought to be man and wife Again, in verse 9, she argues in the same way that in heaven and earth, pairs,—'mithuna,'—*i e* twins, are closley united—'Sabandu,' and in the same verse she says she wishes to treat Yama as not consanguinously connected with him In the 10th verse Yami says that hereafter blood relation—"jamiyah"—will do what is unbecoming their blood relationship —"ajami" In the 11th Yami complains that Yama, though a *brother*,—'bhrata'—does not help her, and that, though she is his sister,—'svasa'—yet he allows calamity to come upon her In the 12th verse Yama refuses to cohabit with Yami, because he says they

call him a dimir—"papam"—who sexually approaches—'niyacchhat' —his sister—'svasaram,' and in the end of the same verse he says "thy brother, O fair one, deserves not this,"—"na te bhiata, subhaga, vashiyetat" In the Atharva Veda copy of this hymn this verse is enlarged and Yama's refusal made more decided and solemn.

Now, sir, if after this any one cavils as to the relationship of Yama and Yami, why that man is an idiot.

I have then shown that the speakers throughout this dialogue, are twins, a brother and sister The sister Yami desires ardently that her brother Yama should sexually lie with her The brother Yama points out the sin of so doing, and steadily refuses her, but tells her, to desire and embrace some other man It is just thus in the 10th verse that Dayananda quotes, and translates falsely, so as to show that a woman should, if her husband be impotent, betake herself to some other married man, for the sake of obtaining off-spring !!! Dayananda's apt scholar, Guru Datta, calls his master "the only Vedic Scholar of his time" I am quite prepared to subscribe, however, to this, that having proved Dayananda guilty of deliberately falsifying the Veda and of endeavouring to father upon the Rigveda a grossly immoral doctrine of which that Veda is wholly innocent, Dayananda is undoubtedly by far the *most dangerous enemy of the Veda of his times*

MR. T. WILLIAMS
ON
VEDIC TEXT NO. 1,
"THE ATMOSPHERE."

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Mr Guru Datta says that the Vedic word "Vayu" conveys the meaning of "a light, mobile, tremor-communicating, effluvia-carrying medium" He has no other authority for this meaning than the verbal root from which the word 'Vayu' is derived * Now, Sir, whatever meaning the word 'Vayu' may have on account of its derivation, that very same meaning would the English word "wind" have, and also the Greek word, Englished as, 'air," for, both these words have the same root as "Vayu," which root is no more or less than that represented by the Sanskrit "Va"† Mr Guru Datta is worng in saying that the Niruktakar derives "Vayu" from the root "va" to move, to carry odoriferous matter, or from 'vah' to communicate tremors" Yaska, the prince of Niruktakāras, only gives "va" (Nir. 10, 2) and his commentator adds to "Va," "gatigandhanayos" quoting from Ad P It is probable that this "gandhana" suggested Mr Datta's odoriferous matter," but he ought to know that it is now a settled thing that the word "gandha"—smell—comes from the verbal root "gandh," which never means to smell, but to go, or to hurt, or to ask, and "gandhana" is from this verbal root and not from the noun "gandha"‡ But this is not his great mistake in his derivation of "Vayu" it is in his saying that "Vah" is given by a Niruktakar as an alternate root! What is his authority for this?

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* No other authority, it must be remembered, is at all required For, in the Vedic literature the yaugika sense of the word is the only guarantee of its correctness, and in some cases, is the only sense possible to give to a word —*Guru Datta Vidyarthi*

† This is incorrect, for, it is only proper to take that sense of the word only, which is recalled into consciousness of those who employ the word whenever the word is spoken Now, the word 'wind' does not recall any such meaning in the minds of its speakers But in the case of Vedic word, (which as Vedic are quite distinct from Laukika), no sense is at all recalled, unless it be the very sense accruing to it from its derivation This essential difference between Laukika and Vedic words, the critic does not understand, and hence his mistake —*G D V*

‡ The critic is wrong when he thinks that the author of the Vedic Text No I confounds "Gandhana" with the noun "gandha" For, it is "gandhana" which means a form of Suchana producing that form of consciousness which is called smelling —*G D V*

He should have given chapter and verse for his statement The derivation from 'va' is clear enough and the only one given by the chief Niruktakar Yaska, or by any other commentator that I have yet seen * It is from this root that "Wind" and "air" † are derived, so that I repeat, whatever Mr Datta has to say for "Vayu," that is true, that must also be said for those two words His vituperate reference to the word "air" is both foolish and ignorant ‡ Now from what I have said, there is nothing specially to be attributed to the Vedas because this word "Vayu" occurs in it as an appellation of the Atmosphere. Long before Maddhucchandas composed, or, if Mr. Datta will have it, *saw* this Rk, the idea of the word "Vayu" as an appellation for the atmosphere was the common property of all the Indo-European peoples §

* Is it not strange to find that the critic should betray the very same ignorance of Nirukta with which he charges Mr Guru Datta. For 'va' is not the only root given by Niruktakar, as the critic would suppose, but in one place whose reference is not given in the text, the Niruktakar derives it from at least these, 'vati,' 'vetti' and 'eti,' I quote the passage from memory, "Vayurvater vetter vosyadgati karmanah, eteriti sthaulashtive —Ed *A P*

† Mr Williams must be a great philologist to derive "wind" and "air" from the same root —Ed A P.

‡ Mr Williams could well have spared such harsh words They cannot prove his contention —Ed. A. P

§ What does vague philology know of human history? Long ages after Maddhuchhandas or earlier rishis saw this Rk the European nations had not even assumed their existence, what to say of the idea of the word 'vayu' as an appellation for the atmosphere' being the common property of all the Indo-European peoples —*G D V.*

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Mr. PINCOTT ON THE VEDAS.

MR. PINCOTT ON THE VEDAS.



IT will be interesting for our readers to hear what a well-known man in England of Mr Pincott's ability, has to say on the subject of the Vedas His letter on the subject is annexed It is, no doubt, "interesting to the Samaj to come to a clear idea of what constitutes the Vedas" But the Samaj never had any unclear ideas about them, for, whenever we speak of the Vedas, the term is to us "self-explanatory," and, no doubt, the four well-known *Sanhita* books are present to our mind whenever we speak of the Vedas. It has been a matter of great difficulty, of course, for European Scholars to distinguish between the Vedic and the non-Vedic, for, arguing upon merely hypothetical grounds, founded not upon any genuine scholarship of Sanskrit literature or language, but upon a Pseudo-philological and evolutional grounds, mainly deriving their support from the so called Comparative Psychology, whereas they were at the same time prepossessed with a quite erroneous Biblical chronology, these *honest, consistent* Scholars had to deal with matters purly conjectural, when the Vedas were presented to them for study So far removed were the language of the Vedas, their diction and their subject-matter from what they expected to meet with on *a priori* conception, that their whole scheme of the already well-known methods of interpreting archæological records had to be given up, and, to meet the demands of their pre-conceived notions, all interpretations had to be elaborated, sometimes forged, and at other times distorted from their original sense Hence their conclusion "that the term Veda applies to only that portion of Sanskrit literature which existed before the historical period commenced," as if, implying thereby, that there was any portion of Sanskrit literature that was pre-historic or unhistorical This they could not help, for, although a chronological record of the various periods at which those books of Sanskrit literature, which are now called pre-historic or Vedic, were recorded, existed, yet the epochs assigned according to this system were so immense as to transcend all bounds of European Biblical matter-of-fact imagination Howsoever exactly or approximately may the epochs assigned by Hindu chronology tally with the conclusions of unsophisticated, geological and scientific research, to assign such an immense antiquity to the Vedas was involuntarily perceived to be a death-blow to the very foundation of Christianity Under these circumstances of prejudiced European Scholarship, Mr Pincott does a great service to point out that the term Vedas can only be applied to the *Sanhitas* The Brahmanas, the Upanishads, the Aranyakas, the Shrauta Sutras and the Vedangas, being only meant to explain the *Sanhitas*, are decid-

edly *vedic* but not the Vedas, all other books, philosophies, plays, law-books, epochs and Puranas decidedly being non-Vedic He also does well to point out the various functions of the Vedangas, the Shrauta Sutras, the Aranyakas and the Brahmanas But to think that at least some of the Vedangas were meant to teach the ceremony of sacrifice and proper astronomical times to offer worship, is not wholly correct The object of the two Vedangas, *Kalpa* and *Jyotish*, is decidedly sacrificial and astronomical, but neither the sacrifices are meant as ceremonies, nor astronomy as intended to fix times for offering worship The object of both is to elucidate certain problems concerning the constitution of the moral and physical universe, a proper understanding of which can alone ensure a realization of Vedic truths And again, to think that the Brahmanas treat of transcendental subjects and were first uttered at "a time when no contradiction or objection was anticipated, for, all questions of probability or possibility are thrown to the winds and the wildest statements are unhesitatingly made in simple faith with all the luxuriance of unrestrained growth," evinces an ignorance of the Brahmanas which is in no way praiseworthy Discussions on transcendental subjects there are, and the *wildest* statements are so as the *simple* faith of Christians can not concieve of the truthful *luxuriance* and *unrestrained growth* of theological truths

Laying aside these differences, we are at one with Mr Pincott in the functions to be assigned to various Vedic records

As for the Vedas themselves, there is much to differ That in the older period only three *Sanhitas* were recognized and the language of the Atharva Veda is so modern that the same antiquity can not be assigned to it, is not necessary for us to refute, for, keeping out of consideration the application of the term *Atharvan* to the fourth Veda, it cannot be doubted that the fourth Veda is made mention of in the other *Sanhitas* To quote, for instance, from the 31st Chapter of Yajur Veda, 7th Mantra, *Tasmad yajnyat Sarvahuta Richa Samani Yajnire Chhandansi Yajnire tasmad yajus tasmadajayata* The emanation of the four Vedas from the Divine essence is clearly pointed out under the four respective names of *Rig*, *Sàma*, *Chhandansi*, and *Yaju*, and to preclude the supposition of *Chhandànsi* as merely meaning metrical compositions and therefore as simply qualifying the other three Vedas, the verb *jajnire* is distinctly coupled with Chhandansi which clearly shows that a fourth Veda is made mention of It remains now for the historical genius of European scholars to discover that an anterior Veda existed still before the others and to prove beyond doubt that the one referred to is not the Atharva

The value of the assertion that "no European Scholar would dream of placing it (Atharva) higher than the Brahmana period," is sufficiently plain As for its being the source of Hindu religion, one has only to refer to the various *Sanskar Padhitis* and to find out how many *mantras* of this Veda are used in them.

We come now to the other three Vedas, for a correct knowledge of the respective functions of which we would refer the reader to ' The Terminology of the Vedas." But we wish to point out in this connection that the mistake of European Scholars in arguing the priority of the Rig Veda from the fact of the Yajur and Sáma texts being wholly or partially found in the Rig Sanhita lies in their ignorance of the modifications both in *sense* and *relation* effected by what are called the *Swaras* of the Vedas, a branch of study which Europeans so little know of. That the same *mantras* appear in different *Swaras*, and with different *devatas* in the three Vedas, may be taken as a proof of the priority of any one of them to the other two, but the proof really amounts to the statement of the independence of the texts of the three Vedas

We come now to the Rig-Veda, whence according to the European scholars, the two other Vedas are derived We shall not dwell upon "the simple directness of its style" nor upon "the plain matter-of-fact way in which all its statements are made," for, the aphoristic saying, *Bhudhi purvika vakya kritir vede, i e* everywhere in the Vedas we meet with a diction designating the highest intelligence, is too well-known to be disputed Further, as clearly proved by Jaimini, the Vedas are not "the natural out-pourings of the human heart in times beyond the reach of history," they are rather the Divine influxions of religious injunctions at a time which forms the first link in the chain of History To a reader well-versed in the Bible, it is easy to conceive that the sacrifice should come to be regarded as a "simple spontaneous act of worship," but to the unsophisticated inquirer, unless he be a believer in the preternatural doctrine of vicarious atonement, the sacrifice, as understood by the Christian world, is neither a "simple nor a spontaneous act of worship" Surely, the above-mentioned doctrine plus the untheological belief that God can be moved or propitiated by flattery or presents made, can afford a ground for such an unqualified assertion as that of the "sacrifice" being a "simple spontaneous act of worship" The *yajna*, so ignorantly translated by the European world as "sacrifice," really implies an application of natural principles to practice, and, by the consent of the Rishis of India, became necessarily significant of such application for sanitary and charitable purposes.

The assertion further made with respect to the Rig-Veda being a collection of poems "representing various stages of development," also deserves to be considered The first and natural impressions produced upon seeing a book bearing a definite name is that of its being the production of *one* author, and this is the impression naturally believed in until further evidence is recieved to the contrary. We shall deal with the Vedas also in the same light.

It is assumed that there is one author of the Vedas, so long as evidence to the contrary does not overthrow this assumption Such evidence in the case of the Vedas is mainly two-fold —Firstly, because various portions of the *mantras* are assigned, how it matters not, to different Rishis, and, 2ndly, some *mantras* seem to contain "simple prayers of child-like faith. others are profoundly philosophical," "while others, again, are, distinctly sacerdotal" Since "child-like," and "philosophical" cannot both originate from the same source, nor perhaps in the same age, it is essential to assign not only various epochs, but different authorships also to different portions of the Vedas Such being the evidence of the various stages of development represented in the *mantras*, it behoves the truth-seeking inquirer as well as the honest student of the Vedas to note down that the truth of the conclusion entirely depends upon the truth of its premises. Parts of the Vedas proclaim "child-like" faith and others are "profoundly Philosophical?" May not our system of interpretation, which assigns so wide a difference to the contents of different portions of book held equally authoritative and equally ancient by its believers, be wrong? It is more reasonable to believe that our interpretation is wrong than to hypotheticate different epochs as well as different authorships to meet our fancied interpretations.

By some the Vedas have been constructed to yield abundant stock of historical harvest as thus interpreted The fact of "Gold and silver ornaments, war chariots, costly dresses, handsome buildings, manufactures, trade, sea-voyages, ceremonial observances and several classes of priests being mentioned in a book" which also speaks of the *Sapata Sindhwa*, or the seven rivers, is *indeed* an infallible evidence of the advanced state of civilization May not a student of Bacon, meeting in the course of his studies with rich and faithful dissertations on the methods of experimental philosophy and inductive reasoning, as infallibly conclude that *when Bacon's Novum Organum first saw the light, the country of Bacon's nativity was in a highly advanced state of civilization, for not only are all the methods of scientific investigation known and therefore practised but they are found mentioned INCIDENTALLY,—a fact so significant of the entire familiarity with science in those days?*

We come now to the recent discovery that the hymns of the Rig Veda, contrary to the previously prevalent opinion, are arranged in a definite order, according to the family and poet to which they are ascribed, according to the deity addressed and according to the length of each poem,—a discovery which at once throws light on the Rig Veda being a collection of one thousand, seventeen hymns arranged in ten divisions, six out of which, not to speak of the other four which are occupied with the ritual of an ancient sacrifice, with the praises of the sacred liquid offered at the sacrifice, and with the mythological miscellany, have been preserved traditionally in six

ancient families or tribes The secret of all this is that European scholarship is not as yet aware that *vansha* or family in ancient India was constructed according to birth or according to learning, the one being called *gotra* or *jativansha*, and the other *vidyakul* The different Rishis, the seers of the *mantras* which are so ignorantly ascribed to them, belonged, by virtue of their being seers of the *mantras*, to the same *vidyakul* and not to the same family or tribe

We have finished briefly our remarks on the Rig Veda and very summarily disposed of the misconceptions that have crept thereon One thing more and we have done

It is to be deplored that the six schools of philosophy should have been so much misunderstood and misconceived by European scholars The Darshanas date at a period when not a trace of Buddhism was at all to be found, but the sceptical, atheistic, and reason-demanding temperaments have never been rare, and the controversial character of the Darshanas, apparent to the European scholar, is due rather to the comprehensive, imaginative, clear, anticipating and fore-casting minds of the Darshanawriters than to the hurricane sweepings of the Budhistic reform, a re-action which is rather embodied in the *new-Vedant* of *Shankracharya*, than in the Darshanas

We shall, at our leisure, take up and dwell upon, at length, the various points herein but briefly touched, at some future date

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MR. PINCOTT'S LETTER,

Replied to above,

It cannot be other than interesting to the Samaj to come to a clear idea of what constitutes "the Vedas" Many people speak of "the Vedas" as though the term were self-explanatory, or as though some well-known books were always present to the mind whenever the expression was used This, however is very far from being the case The majority of people have no idea whatever as to what constitutes "the Vedas" Hindu scholars apply the term to much which Europeans peremptorily reject as obviously non-Vedic, and even Europeans are far from unanimous as to the precise limits to be ascribed to the Vedas But upon one point there is no doubt or variation of opinion among both Europeans and Hindus, and that is, that the term "Veda" applies to only that portion of Sanskrit literature which existed before the historical period commenced "The Vedas," properly speaking, comprise only that fragment of Hindu literature which is believed to be the revealed Word of God, and the term is

precisely equivalent to the Bible among Christians and the *Quran* among Musalmans But when we have arrived at this conclusion the difficulty is not removed; for there are no generally recognized books which can be presented to view as "the Vedas," there is, instead of that, a vast literature, unsettled quantities of which are held to be Vedic, and the rest more or less secular.

In the few moments at our disposal I cannot explain the simple, but laborious methods by which scholars have separated Sanskrit literature into its various stages, and have established the truly Vedic portion of the whole The application of the simplest tests reveals the fact that the Puranas are subsequent to the Darshanas or philosophical works, and that the six schools of philosophy, the law-books, the plays, and the epochs, were all composed after the great grammatical epoch, when the famous works of Panini, Yaska, and the older Pratisakhyas, were put together for the purpose of explaining the still more ancient Vedas Pandit Guru Datta, to whose learned paper we listened at a recent meeting, states that the very language in which Sanskrit books are written, marks the historical development of the series His words are, "Sanskrit of the Puranas is so different from the Sanskrit of Mahabharata and that of the Darshanas, which again is so different from the Upanishads, that the clear line of demarcation in each case is easily laid down"

The various processes of investigation have established the conclusions that the books called the Sanhitas are the oldest Hindu books now existing, that next to them come the Brahmanas, and in intimate connection with these last are books known as Aranyakas, and others called Upanishads, and that these were followed by treatises known as Srauta Sutras, and the Vedangas Most of these books are by well-known historical personages, and, indeed, the names of even the saints who first proclaimed the Vedas, are, generally speaking, recorded, although the saints are not considered to have been the authors of what they taught They are held to have been highly favoured mortals who received from On High certain Divine revelations, and then proclaimed to their fellow mortals the secrets they had received But all the works of which we are now speaking are intimately bound together by one great fact, that, whether ascribed to authors or to divinely inspired saints, they all directly refer to and are based upon, the books called Sanhitas The object of all the other Vedic works is to explain the meaning and the proper use of the portion called Sanhita, and this of itself is sufficient to show that the Sanhitas are the most ancient relics of the Hindu religion, and form the back ground, so to speak, of all Hindu literature In short, Sanhitas form, properly speaking, the *Vedas*, the other works to which I have just alluded are certainly Vedic, because their whole object is to explain and illustrate the Vedas, but no other portion of Hindu literature, save the Sanhitas, Brahmanas, &c, has any right to be included under the terms *Veda or Vedic*, All the books which

we hear so much about—the Philosophies, the Plays, the Law-books, the Ramayana, the Mahabharata, and the Puranas—are quite outside the pale of Vedic literature

This matter is of much significance to the Arya Samaj, because one of the rules of that Society is a pledged reverence for the Vedas. It is impossible for me to enumerate the various works which are really Vedic, nor is it necessary that I should do so Without reckoning abbreviations and commentaries, the India Office Library alone contains about 300 original Vedic works It happens, however, that all Vedic works may be classed under one or other of the following heads.—

1 The *Vedàngás* which teach the student how the words of the Veda should be pronounced, grammatical construction, and derivation of the words, the metrical rules for correctly reciting the ceremony of sacrifice, and the proper astronomical times for offering worship

2 The *Srauta-Sutras* These important treatises give the complete ceremonial for the performance of Vedic rites both in public and in private They comprise special treatises for the different kinds of priests, teaching them how and when they should perform their various functions in conformity with the Veda.

3 The *Upanishads* These are short works of a highly philosophical character treating of the hidden meaning of the Brahmanas and the ancient hymns, and reasoning on the nature of God and the soul with much earnestness and logical acumen

4 The *Aranyakas* These form one branch of Upanisnad literature, but there is something about them of a more primitive character They were intended to guide the thoughts of the ancient ascetics, who, after performing the active duties of life, retired to the forest and spent their declining years in reflecting on the spiritual meaning of the Brahmans

5 The *Brahmans* These are, primarily, ceremonial works for the use of Brahmans, but in addition to the directions they give for the performance of sacrifices, they comprise a great deal of extraneous matter connected with the origin and history of the world, speculations of a more or less philosophical character, mixed with explanations, old stories, &c These works have preserved for our use the first speculations of the Brahmanas on transcendental subjects, and they were obviously first uttered at a time when no contradiction or objection was anticipated, for all questions of probability or possibility are then thrown to the winds, and the wildest statements are unhesitatingly made, in simple faith, with all the luxuriance of unrestrained growth These most ancient works, however, were always held in deep reverence, and are recokoned part of the Revealed Word. The primary use of these curious works was,

however, to explain the sacrifices at which the older hymns were sung, and, therefore, they also are only dependent upon and grew out of the Sanhitas

This brings us to the last and highest point in Hindu literature; but in order to lead the mind back to the starting point of all Hindu religion we must examine the Sanhitas themselves, and see what relation they bear the one to the othor In more recent times four Sanhitas are reckoned, called the "Rik," the "Sám," the "Yajuh," and the "Atharva" In the older period, however, only three Sanhitas were recognized but no one can deny the modern character of the language in which the Atharva Veda is expressed, and allow it the same antiquity as to the other three. Indeed, Indian commentators themselves are very undecided as to its authority, and no European would dream of placing it higher than the Brahmana period, the style and language of which, in some pârt, it resembles. The Atharva is most certainly not the source of the Hindu religion, and may safely be set aside

There remains, then, the three primitive Sanhitas; and of these two may be immediately distinguished from the remaining one by purely ritualistic character. The "Yajuh," as its very name tells us, is "that by which the sacrifice is offered," and it consists of verses almost entirely taken from the Rik-Sanhita, accompanied by profuse directions as to the actions to be performed while they are being recited The Sáma consists of hymns and parts of hymns the whole of which is taken from the Rik-sanhita; but in the Sáma Veda, these quotations are arranged in the order in which they are to be chanted at the sacrifice It is perfectly plain that both the Sáma and the Yajur must be subsequent to the Rik-sanhita, for they consist of little else than quotations from the Rik, taken out of their natural poetic connection, and placed in the artificial order necessary for sacrificial purposes

Setting, then, these rituals aside, we come to the work whence they were both derived—the famous "Rik," or "Rigveda-sanhita" This work is conspicuous in all Indian literature by reason of the simple directness of its style, and the plain matter-of-fact way in which all its statements are made It contains the natural out-pourings of the human heart in times beyond the reach of history, when the sacrifice was a simple spontaneous act of worship, and man was looking up, in hope and fear, from nature's works to nature's God. The Rig Veda stands high and away above all the speculations and crudities which have been built upon its honest statements, and will continue to stand a monument of unaffected piety, and a perpetual beacon to guide the human mind in the path of Truth

It must not be supposed, however, that the Rigveda is a collection of simple poems expressing one phase of thought and civilization, on the contrary, it contains poems differing widely from each

other, representing various stages of development Some are simple prayers of child-like faith, others are profoundly philosophical, while others, again, are distinctly sacerdotal When these hymns first saw the light, the country of "the seven rivers" was in an advanced state of civilization, for, we find frequent mention of gold and silver ornaments, war chariots, costly dresses, handsome buildings, manufactures, trade, sea-voyages, ceremonial observances, and several classes of priests But all these things are mentioned incidentally, the poems themselves are short compositions addressed to one or more deities, asking for success in war, prosperity in trade, or long life, in return for the praises offered

The Rig Veda contains 1,017 hymns, arranged in ten divisions, the first division I have recently discovered to be the ritual of an ancient sacrifice, and it is probably the oldest ritual in the world, the next six divisions contain hymns preserved traditionally in six ancient families or tribes, all the hymns ascribed to each particular saint being placed together, the eighth division contains hymns which had not acquired general recognition at the time the arrangement took place, the ninth division is a special collection of hymns in praise of the sacred liquid offered at the sacrifice, and the tenth division is a miscellaneous collection of long and short poems of a more or less mythological character, and, for this reason, properly placed at the end

It is clear from this sketch of the arrangement of the Rig Veda, that it is not a ceremonial text-book, like the Sàma Veda or Yajur Veda, but that it is a collection of sets of poems, preserved from an indefinite antiquity in various families, all the hymns ascribed to one saint and one family being placed together It was formerly my good fortune to discover that, contrary to the opinion universally entertained previously, the hymns of the Rig Veda are arranged in a definite order, according to the family and poet to which they are ascribed, and according to the deity addressed and the length of each poem The Rig Veda is simply a well-ordered store-house, from which poems could be selected, as desired, for sacrificial purposes Some of the hymns were first uttered at a time when official priests were unknown, others were promulgated when a priesthood had come into being, but at the time when the whole collection was brought together in the form in which it has been transmitted to our days, a complicated ceremonial was in existence It was for the purpose of authorizing that cremonial that the collection was made, and it was in order to perform that ceremonial that the special arrangement of hymns forming the first division of the Rig Veda was put together

It is impossible to pursue this interesting subject further on the present occasion, but I hope I have said enough to show that the Rig Veda is the only real Veda, and that is the book which all should

study who entertain respect for the *Vedas*. Everything else in Hindu literature rests upon, and has grown out of that book. As regards the rest, beyond the Sanhitas, Brahmans, Aranyakas, Upanishads, Srauta-Sutras and Vedangas,—nothing else has the slightest right to be ranked as either Veda or Vedic.

After the Vedangas, the Budhist reform swept over India like a hurricane, and the Brahmanas were driven to reason with their antagonists, and to develop the schools of philosophy for the purpose of establishing the logical consistency of their faith During the Budhistic period Greek influence also spread over Northern India, and when Buddhism fell, all recollection of Vedic ideas and all sympathy with Vedic feeling had passed away Then modern Brahmanism arose, with its philosophies, its *shastras*, its theatricals, its poetry, and its Puranas

The growth of this wild jungle of scholarship and fable was brought to stoppage by successive Muhammadan incursions, and by the final subjugation of the country to Mughal rule Under a more enlightened administration the intellect of India is again developing, and is wisely returning to a study of those real models of national development found in the hymns of the Rig Veda

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PRINCILPES

OF

THE ARYA SAMAJ.

I. The Primordial Root—the Eternal Unseen Sustainer—of all true knowledge, and of objects made known by true knowledge—aye of all these—is the Supreme God

God, His characteristics

II. God is Personification of Existence, Intelligence and Bliss He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller of all from within, Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the universe To Him alone worship is due.

His attributes and worship

III The Veda is the Scripture of true knowledge It is the paramount Duty of every Arya to learn and teach Veda, to hear it read and to recite it to others

His Word, the Veda

IV We should ever be ready to embrace truth and to forsake untruth.

Truth

V All acts should be done in accordance with *Dharma*, after deliberating what is Right and Wrong.

Righteousness

VI. The prime object of the Arya Samaj—Vedic Church—is to do good to the world, that is, to promote Physical, Spiritual and Social good of every sentient being.

Benevolence

VII Our conduct towards all should be guided by Love, Righteousness and Justice

Love and Justice

VIII. We should dispel *avidya*—Nescience—and promote *vidya*—Science, spiritual and physical

Nescience and Science

IX. No one should be content with promoting his own good only on the contrary, he should look for his good in promoting the good of all.

Individualism and Altruism

X. All men should subordinate themselves to the laws of Society calculated to promote the well-being of all, they should be free in regard to the laws for promoting individual well-being

Subordination and Liberty